

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., May 17, 1934

NEW SERIES
VOLUME XXXVI No. 20

EVANGELISTIC CONFERENCES

The attention of our people all over Mississippi is called again to the following District Conferences on Evangelism:

Moorehead—Wednesday, May 23rd.
Cleveland—Thursday, May 24th.
Sardis—Friday, May 25th.
Booneville—Saturday, May 26th.
Houston—Sunday, May 27th.
Louisville—Monday, May 28th.
Newton—Tuesday, May 29th.
Richton—Wednesday, May 30th.
Gulfport—Thursday, May 31st.
Columbia—Friday, June 1st.
Brookhaven—Saturday, June 2nd.

Everyone who can possibly do so is urged to attend the Conference nearest to you. Surely you will welcome an opportunity to hear Dr. P. E. Burroughs and brother J. E. Byrd on this all important work. The program will begin at each place, with the exception of Houston, at 10:00 A. M. and close at 3:30 P. M. At Houston, the program will begin at 2:00 P. M.

The host churches have graciously consented to serve lunch free to those who attend. Please help these churches to know how much lunch to prepare by notifying the pastor of your host church before the day of the Conference.

Also, please do not forget the State-wide Evangelistic Conference at Mississippi College, June 11th-15th. More about this Conference later.

J. S. Riser, Jr., Chairman
Committee on Evangelism.

Durant, Miss.
May 9, 1934.

It is said that Evangelist J. W. Hickerson has become pastor at Mission, Texas.

It is said that 10,000 Jews went from Germany to Palestine in the past year and carried \$50,000,000 with them.

Dr. J. R. Hobbs of Birmingham recently assisted in a meeting in Revenswood Church, Chicago. There were 38 additions.

Most of the pictures of "Mother" in Mothers' Day literature would give you the impression that it was Grandmothers' Day.

Rev. A. F. Crittendon of Brookhaven preached the sermon to the graduating class of Hazlehurst High School Sunday.

Dr. W. A. Roper of Meridian preached the commencement sermon for Clarke College last Sunday.

Evangelist Sid Williams was in two meetings recently in Clay County, Texas. There were 121 professions of faith.

V. L. David of Broadway Church, Galveston, had J. F. Tharp and T. E. Vaughn to preach and sing in a meeting in which 62 were added to the church, 53 by baptism.

There were 50 added to First Church, Beaumont, in a meeting in which Pastor J. H. Pace was assisted by Dr. Leon Latimer and Mr. and Mrs. S. W. Cowles.



DR. T. L. HOLCOMB
Oklahoma City, Okla.

Who preaches the convention sermon.

MOTHER'S DAY, 1934

There's a little cottage yonder
With a little mother in it,
And my heart is singing to her,
Like the trilling of a linnet.

She is not a stately lady
With a purple robe upon her.
She is just the sort of woman
Humble folks delight to honor.

She's a kind and thoughtful neighbor
With a busy hand that blesses,
And her smiles are benedictions
And her words are warm caresses.

How her husband does adore her!
He is still her ardent lover.
How her children all extol her!
Only God can be above her.

Every son and every daughter,
With your roses red as blushes,
Wear them for your winsome mother,
Singing love-songs like the thrushes.

In the little grave-yard yonder,
There's a little mother sleeping.
Such can never be forgotten.
How her children still are weeping!

Her dear lips have had their kisses.
How her eager ears have listened
To the prattle of her babies,
How her happy eyes have glistened!

Is there only dust, I wonder,
Where there used to be a mother?
God could never be so cruel,
She is living still, my brother.

Wear a rose as white as she was
When you buried her, my sister.
It will warm her heart with rapture
As it used to when you kissed her.

—David E. Guyton,
Blue Mountain, Mississippi.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

COMPARATIVE FINANCIAL STATEMENT

The following figures are given for the purpose of encouraging contributions:

1933-34	Budget	Specials	Total
Nov. 1-May 1.....	\$43,096.37	\$41,720.13	\$84,816.50
Jan. 1-May 1.....	28,692.64	21,974.12	50,666.76
1932-33			
Nov. 1-May 1.....	31,524.02	20,062.78	51,586.80
Jan. 1-May 1.....	22,129.96	13,264.54	35,394.50
Gain:			
Nov. 1-May 1.....	11,572.35	21,657.35	33,229.70
Jan. 1-May 1.....	6,562.68	8,709.58	15,272.26

WANTED—ONE THOUSAND BAPTISTS

To give \$100.00 each for the Mississippi Baptist State Convention debts of 1934. Since the last issue of the Record, we have received the following:

A good layman who is a loyal supporter of the work through the regular channels of his church handed the writer last Sunday a check for \$100.00. He is not a man who loves notoriety. For that reason we withhold his name. We publish the fact in order that it may continue to stimulate interest on the part of one thousand people in Mississippi who can and will do likewise.

Lyon W. M. S., Lyon.....\$ 5.00
Mrs. F. M. Ratcliff, Gloster..... 1.00
Rev. and Mrs. H. J. Rushing, Tyro..... .50
Miss Nannie Cypert, Sherman..... 10.00

It should be impressed upon the hearts of the people in every church of the State that Mississippi Baptists will owe June 1st to people who bought our bonds in good faith approximately \$17,000.00. This should be considered by the Baptists of the State as all honest people should consider their personal obligations. If so considered, on the first day of June the State Convention Board office would have in hand all funds necessary to pay every bondholder.

DR. TRUETT TO SPEAK ON SPURGEON CENTENARY

Dr. R. G. Lee, Memphis, Chairman of the Committee on Order of Business of the forthcoming session of the Southern Baptist Convention in Fort Worth, Texas, May 16-20, has announced that Dr. George W. Truett, Dallas, will deliver the closing address Sunday afternoon, May 20, instead of Dr. Ellis A. Fuller, Atlanta, who finds it impracticable for him to remain over in Fort Worth for the Sunday afternoon session.

Dr. Truett has been asked to deliver his Spurgeon Centenary address on this occasion. He is in England at present where he went to take a leading part in the celebration of the one hundredth anniversary of the great London preacher. Dr. Truett will deliver the same address before the Northern Baptist brethren on his way home.

Sparks and Splinters

Dr. F. S. Groner preaches the Commencement sermon at Baylor University.

Rev. Wyatt R. Hunter goes from Louisville, Ky., to Lyon, Miss., where he has been preaching for several months.

Rev. Eugene I. Farr goes from Roxie to Bassfield, giving up school work to devote his whole time to the ministry.

One of the buildings of the Baptist Orphanage in South Carolina was recently destroyed by fire.

President L. T. Lowrey is engaged to speak at the Vesper services of Peabody College for Teachers during the summer.

Rev. Osmar Jacobs, reared in Vicksburg, sailed recently from New Orleans for Brazil, going as an independent missionary.

Dr. L. Zarilli, pastor Monte Sano Baptist Church (Italian) in Baton Rouge, welcomed 7 new members in April.

W. S. Bullard, business manager of the Louisville Seminary, was in Clinton last week looking for prospective students.

Horatio Mitchell, a Mississippian, becomes pastor of Central Church New Orleans, where W. A. Jordan was pastor for several years.

J. W. Dickens welcomed 10 new members in a ten-day meeting in Metairie church, New Orleans, 9 by baptism.

New Ireland church near Union observed Mothers' Day and Home Coming Day May 13. All former pastors and former members were invited.

The necessity for economizing caused the Methodist Conference to reduce its budget forty per cent, and to elect no new bishops, though three were retired on account of age.

T. J. Delaughter was ordained by Napoleon Avenue Church, New Orleans. He is a native of Franklinton and becomes pastor of New Zion church, near Kentwood.

Over 1,000 prospective college students visited Furman University and Greenville Woman's College at the invitation of President Green for "May Day Festival."

L. R. Shelton reports 60 conversions in Algiers church, Louisiana, in the past 6 weeks. Twenty-four were baptized. This church has about 25 mission stations down the Mississippi River.

As this paper goes out this week many of our people will be in the Convention at Fort Worth. Will you join them in prayer for the mighty manifestation of the power of God to inspire and direct His people.

Fr. Dimaggio, Italian missionary at Independence, La., recently escaped as by a miracle with his life when his car was struck by a truck driven by a drunken man. His daughter was badly hurt in the wreck.

The Methodist Conference in its recent session in Jackson voted 197 to 130 against ordaining women to the ministry. Four years ago a majority favored it, but the tide seems to have turned.

A recent editorial in *The Christian Century* comes out flatly for the abandonment of all Home Mission work by all the denominations, and turning over whatever fragments of this work may be necessary to the Federal Council of Churches. This body has always been represented by its friends as in no way antagonistic to the denominational organizations, but there has always been a feeling among Southern Baptists that its work did not strengthen denominational loyalty. And now comes the suggestion that the Home Mission work be turned over to it for the establishing of undenominational churches. People who are familiar with the attitude of *The Christian Century* will not be surprised at its suggestion, for it has no sympathy with anything which permits denominations to express their own sense of loyalty to the Bible.

The movement began at the S. S. and B.Y.P.U. Convention in Jackson to raise \$800 to defray the expenses of brother and sister Strother to their field in China has been successful, the entire amount having recently been sent in.

Dr. W. T. Lowrey of Clinton is prevented from going to the Convention at Fort Worth by an engagement to preach at State Teachers College in Hattiesburg during Religious Emphasis Week. Some friend had offered to pay his expenses to the Convention.

In Rankin County the board of supervisors passed an ordinance forbidding the sale of beer within 600 feet of any church or school building, or its sale after 8 o'clock in the evening. This applies of course to places outside of incorporated towns.

Pastor T. L. Holcomb of First Church, Oklahoma City, made April evangelistic month in his church. He preached every Sunday morning and night and had visiting preachers on Wednesday nights. The people prayed. The crowds overflowed the house twice on Sunday and the house was well filled on Wednesday evenings. There were 113 additions to the church.

Crozer Seminary Commencement will be June 3-5. The sermon is by President M. G. Evans. Prof. J. D. Freeman of Mercer University will deliver an address on "Jesus Christ and this unpeaceful World." Address by Prof. S. J. Case of University of Chicago on Graduation Day.

L. T. Aultman of Pilot Point, Texas, assisted J. O. Akin in a meeting at Granberry Avenue Church, Fort Worth. It was a great spiritual meeting in which saints were built up, backsliders reclaimed and sinners saved. There were 31 conversions, among them six men and their wives baptized.

A. D. Muse, Pauls Valley, Oklahoma, has been in two weeks' meeting with Trinity Church, Tulsa, Oklahoma. Held four services a day. B. Y. P. U. conferences at six p. m. Sunday school conferences at seven p. m. and preached at ten a. m. and eight p. m. Ten conversions. All grown people and married. Will be with Trinity Church in Memphis, June 17-July 1.

The Methodist Conference showed good sense in retaining Bishop Cannon in office, when an effort was made to unseat him by those who were willing to sacrifice him to the political clamor of those who did not like the fight he made against a wet candidate. To have followed the lead of these men would have put a stigma upon this great body of Christians who have through the years fought the liquor business when fighting was unpopular.

We are in receipt of a new pamphlet by Evangelist T. T. Martin entitled "The New Testament Church." There are eight brief chapters by brother Martin defining the character of a New Testament church. The ninth chapter reproduces the well known sermon of Dr. B. H. Carroll on the Church, and the last chapter gives Dr. MacArthur's article on Why I am a Baptist. It is just the sort of book our churches today stand greatly in need of.

C. N. Kimberlin reports 119 added to the church at Oakdale, La., in a pentecostal meeting in which D. A. Youngblood of Baton Rouge preached. The pastor says: "The revival was a deeply spiritual one. No high pressure methods, nor excitement. Just the power of God. Christians were strengthened and built up. They reconsecrated and rededicated their lives to God's service. Christians were made again to feel that there is power with God, and to know that God answers prayer."

Our Mississippi people will be glad to read in this week's issue of the Record the Convention sermon by Dr. T. L. Holcomb of Oklahoma City. Dr. Holcomb is a native of Mississippi, son of Rev. and Mrs. W. B. Holcomb. He is an alumnus of Mississippi College, and after graduation from the Seminary was pastor at Pontotoc, Columbus and Columbia. He has made a noble record as Mission Secretary and pastor in Texas and Oklahoma. His present church is one of the greatest evangelizing agencies in the South.

Mr. Geo. W. Card of the Sunday School Board in Nashville warns against solicitors, strangers withal, who go to churches, offering free song books on condition that local people pay for advertising to put in the books. When they collect for the advertising they disappear and the church never gets any song books. Don't buy from strangers. The Baptist Book Store is the accredited representative of the Sunday School Board and can furnish you any song book and any other good book.

At this writing, May 10, the offering of the W.M.U. of Mississippi for Home Missions has gone beyond \$7,000. This is more than fifty per cent over what was given last year. The offering for Foreign Missions (Lottie Moon offering) three months ago went beyond \$9,000. This ought to put a song of praise in all our hearts. These good women of Mississippi are already preparing for the State Mission offering which comes in September. They will distribute a booklet on Prayer for use in all the Missionary Societies, making spiritual preparation.

We have received from Dr. H. Beauchamp of Dallas, and studied with some care his "Bird's Eye View of the Bible—Historical and Prophetic." This is a chart prepared with painstaking and study which extend over a period of twenty-five years. Dr. Beauchamp has been during these years connected with the Sunday School Board and has had special advantages in this study. Every teacher of the Bible likes to have some means of presenting the whole Bible story in its unity, and he also desires to have some way of visualizing it and presenting it to the eye of the student. This chart will be of great service to him in this aim. The story begins with Adam and ends with the new heavens and the new earth. The great eras are outlined, the great names of the Bible are indicated throughout the historical portion. Many will be interested specially in "The Church Age" where the denominations are given in their historical succession. Others will be interested particularly in the prophetic portion yet to be fulfilled. This chart is printed in three sizes, a smaller one which can be folded and pasted in your Bible, a larger one which can be used as a wall map in Bible classes, and a still larger one which can be used in a large auditorium or lecture room. The prices of the two latter are \$3.00 and \$6.00. Anybody who likes to study the Bible will find this chart helpful and pleasing.

Some one sent us a copy of a pamphlet "Arms and the Men." And we read it. Anybody will read it that starts it. This is a treatise written by the editors of "Fortune" which undertakes to show how the nations are in the steel grip of the munition makers, including the Duponts in this country, and Bethlehem Steel. It plainly shows how an international ring of armament makers foments wars for the purpose of enriching themselves by the blood of the youth of all lands. These vampires, blood-suckers are the undercover agitators who seek to bring on wars that they may make millions. And they have been amazingly successful. Congress is at present investigating this ring. We hope the investigators may not be bluffed, deceived or seduced.

Southern Baptists who plan to attend the Fifth Baptist World Congress in Berlin, Germany, August 4-10, 1934, may secure the Form of Application from Hight C. Moore, Secretary Southern Baptist Convention, Nashville, Tennessee. This Form filled in by the applicant should be returned to Secretary Moore who after signing the endorsement will forward it to the Baptist World Alliance office in London. The Secretary of the Alliance, Dr. J. H. Rushbrooke, will then send the applicant a form of credential to be presented to the Congress office in Berlin. The registration fee of \$5 is not to be paid until credentials are presented in Berlin. For the convenience of messengers to the Convention in Fort Worth, May 16-20, there will be a supply of these application blanks in the Secretaries' Registration Office at the Coliseum in Fort Worth.

Annual Sermon, Southern Baptist Convention

Fort Worth, Texas, May 16, 1934

HEAVEN'S INTEREST IN OUR EARTHLY PILGRIMAGE

By T. L. Holcomb, Pastor First Baptist Church, Oklahoma City, Oklahoma

Text: Matthew 28:20, "I am with you always."

Beloved, as we begin this most important session of the Southern Baptist Convention, may we like Moses take our stand in the "cleft of the rock," with a prayerful and sincere desire to behold God in His glory. May we realize something of the nearness of His holy presence. May we also understand more clearly His interest in us and His divine will and purpose for us individually and for our denomination at this particular period in the world's history.

INTEREST MANIFESTED BY WHOM

In my reading and study of the Bible, the verbal message of the Holy Spirit, it gives me great encouragement to find that God is much more vitally concerned about us and our welfare than we have ever been about Him and His work. May we therefore think together this morning about the deep and abiding interest of God the Father, God the Son and God the Holy Spirit in our earthly pilgrimage. May we also think of the interest that the angels and the heavenly witnesses have in us.

GOD THE FATHER—God the Father is greatly concerned about us in every relationship of life. No man ever trusted Him in vain. He is able and willing to help us meet every emergency that we face. How refreshing it is to walk up the mountain side with Abraham and Isaac and to see that in the tragic moment of anxiety and despair the arm of infinite mercy can reach from heaven to earth and provide an offering as a substitute for human life. How wonderful it is to realize that this same arm is ready to supply every need we have today.

In his early ministry, Dr. B. H. Carroll, whose influence will perhaps be felt more definitely in this convention than any living messenger, decided that he would learn all he could about Moses, in whom God manifested such great interest and whom He led and delivered from so many dangers which he and the Children of Israel faced. As God led and protected His people then, so has He delivered and led us; and my own prayer today is that this great company of sinners saved by grace, delivered from darkness and bondage more awful than was ever felt in Egypt, may learn to sing with greater joy than ever before "The Song of Deliverance."

I heard Dr. F. B. Meyer tell this story, which was supposed to have happened as the Children of Israel camped in the wilderness. A father took his son and daughter for a walk to see more of the big tent city. They were all excited and asked many questions which the father answered as they went along. He pointed out the tents of the elders, of Aaron, of Joshua and of Moses. Then they said: "Oh, father who lives in that beautiful tent?" He replied: "That is the Tabernacle of God." After a moment for thought the children said: "If God lives with us, we should not be afraid." "Lo, I am with you always."

One of the noble pastors here in this convention had this experience. The sweetheart of his boyhood, the wife of his young manhood and the mother of his children died. She had been his companion in poverty and in prosperity. Together they had shared life's joys and sorrows. Together they had prayed and served in God's Kingdom. The funeral was over, a night had passed, friends had gone their way. He stood facing the day—puzzled, bewildered, lonesome—when the 23rd Psalm came to him, "Yea though I walk through . . ." Then there came a sweet assurance. Your heavenly Father does not lead

into but through the valley.

CHRIST THE SON—A careful reading concerning the birth, life, ministry, death, resurrection, ascension and present work of Jesus Christ will prepare any company of believers for a great convention. Please review with me, therefore, some of the very familiar statements regarding our Saviour. "Thou shalt call his name Jesus; for he shall save his people from their sins." Call His name Emmanuel, God with us. "For there is none other name under heaven given among men, whereby we must be saved." "For the Son of man is come to seek and to save that which was lost."

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night the Lord passed thru'

Ere He found His sheep that was lost."

We were redeemed with the precious blood of Christ.

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

"They drank of that spiritual Rock that followed them; and that Rock was Christ." He is our smitten Rock, and as we face the problems of this convention, may each of us cry with the Psalmist: "Lead me to the Rock that is higher than I."

He is our refuge, the safety zone of the soul. He is our secure foundation, "for other foundations can no man lay."

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

GOD THE HOLY SPIRIT—When the earth was without form, and void, the Spirit of God brooded over the face of the waters. And God said, Let there be light; and there was light. Even so He came to our benighted hearts and there came a light that will never go out and a new life that will never end.

The Holy Spirit convicts us of our sin against God, quickens our stony hearts, and regenerates our lost souls. After you believed in Christ, you were sealed by the Holy Spirit, marked as the purchased possession of God and given continuous evidence of the perfect and complete fulfillment of every promise regarding His children.

The Comforter, which is the Holy Spirit, shall teach you all things. "Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid."

"O spread the tidings round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound:

The Comforter has come!"

Come, even now, Holy Spirit; burn up the dross, warm our hearts, energize our lives and prepare us for a great convention. "Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

THE ANGELS—I have always been interested in angels, that special group of God's creation, so often spoken of in the Bible—encamping angels, guarding angels, ministering angels, warning angels, angels of the churches, rejoicing angels, trumpeting angels, singing angels, announcing angels, prophets of the return of Jesus in glory, angels who will accompany Him.

Brethren, if we could only behold them, I think we would find that the angels are lingering near today, anxious to see what a blood

bought through will do for a lost world in the home and for the glory of a risen Lord.

As a pastor I often sit by the bed of a dying Christian. When I see that only a few minutes remain, I feel like moving back and standing in honor of the heavenly escort, those who have come to accompany the soul of my friend into the eternal city.

HEAVENLY WITNESSES—One of the greatest inspirations that can come to earthly pilgrims is the fact that we are being observed by heavenly witnesses, those who have gone on before, and who are certainly greatly concerned about our welfare. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . . who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Not all the churches in our convention territory have ever been represented in any one session of this noble body, and never will be. However, all of them are represented in the cloud of witnesses. The number is rapidly increasing. New spirits have gone to join the celestial hosts from every state, every association and nearly every church since we met last year. Truly these friends in glory are beckoning us on with the Master's work.

"To the work! to the work! we are children of God;

Let us follow the path that our Master has trod;
With the balm of His counsel our strength to renew,

Let us do with our might what our hands find to do."

DIVINE DIRECTION AND OUR OBLIGATION

Up to the present I have discussed the fact of Heaven's interest in our pilgrimage, interest that is manifested by God the Father, God the Son, God the Holy Spirit, and also by the angels and heavenly witnesses. May I now talk with you about this interest as shown by God's direction of our pilgrimage and about the corresponding obligation that rests on us because of this interest and direction. May I point out some of the marks, characteristics and duties of the Christian pilgrim, even daring to suggest some of the things that seem to me to be of supreme importance at this time.

UNDER DIVINE ORDERS—God has a program for the Christian life. It is divinely planned, revealed and directed. We are marching under the orders and banner of King Emmanuel. We have a glorious message to tell, a rich fellowship to share, a royal service to render, and at the end of the journey an eternal dwelling in the Father's House. "The path of the just is as the shining light, that shineth more and more unto the perfect day." It is all so wonderful, but the world does not know it.

"He has sounded forth the trumpet that shall never sound retreat;

He is sifting out the hearts of men before His judgment seat.

O be swift, my soul, to answer Him! be jubilant, my feet!

Our God in marching on."

The Christian life is more than a journey or pilgrimage. We have a holy mission to perform. We are to preach the gospel, to make Christ known to the world, to win the lost to Him.

With such a mission, surely we should be faithful to the task committed to us, even unto the end of the day. In the 44th chapter of Genesis, Joseph made himself known to his brethren. They came to know that he was indeed their brother and that he had fully and freely forgiven them. All the power and influence of the realm would be used for them. Their sacks were filled with corn and they were provided with food and clothing for the journey. Joseph came to tell them good bye—and to give them this

(Continued on page 6)

Editorials

CHRISTIANITY FACING FIRST CENTURY CONDITIONS

There is a group of Bible students who interpret the message of the Book of Revelation as intended for the people of the first century and to meet special conditions of that time. The special condition, according to these interpreters, which it was intended to meet was that of emperor worship. While we do not subscribe to this particular theory of interpretation, we do believe these conditions and similar ones are portrayed in the book. In other words the early Christians were confronted throughout the Roman empire with the demand that everybody must worship the Roman emperor (Nero or any other) as the pontifex maximus, the representative of heaven. Naturally the early Christians felt this was idolatry or worship of man which was inconsistent with their belief that God alone was to be worshiped. This brought conflict and persecution.

This situation was probably portrayed by one of the beasts in Revelation representing civil government hostile to religion; the other beast representing false religions. The Bible portrays first century conditions, but it is for all centuries. And we are raising here the question whether we in this twentieth century are not in this particular facing first century conditions.

For example in China our mission schools have been faced with the necessity of having their pupils bow before the picture of Sun Yat Sen the first president of the Chinese republic, or else not having their schools registered and recognized by the government. Some of the school people have adopted the doubtful expedient of conforming to this practice and calling it a patriotic gesture. In Japan emperor worship has been and is common among the people.

In some Occidental countries today we are approaching a similar situation. Our people are more or less familiar with the conditions in Mexico where the churches are told by the government what sort of pastors they must have and must not have; and what sort of religious schools they may have. Protestants in our country have not been disturbed about it because it affects the Catholics much more than it does others. But all are under the same restrictions.

In Russia, as every body knows the government is in complete control of education and no religious instruction may be given, but atheism is taught the children. No religious propaganda is permitted and worship is restricted.

In Germany there is government supervision and regulation of worship and religious instruction. Organizations similar to our B.Y.P.U. and Royal Ambassadors have had to be dissolved. The effort is made to unify the people by making everything head up in state. This makes the control of the churches subject to the state and auxiliary to it. This is generally called a totalitarian state, by which is meant the state embraces everything, and the allegiance of the Christian is first to the state and not to conscience.

There has been a fear in the hearts of many in our own country that the government is infringing upon conscience. Some state supported schools have expelled young men whose consciences did not permit them to take military training. The Supreme Court of the United States has said that a man or woman who is a foreigner and otherwise acceptable as a citizen may not be naturalized in the U. S. A. unless they are willing to swear willingness to take up arms in defense of the country, even when they are "conscientious objectors."

These things are here enumerated that our people may be awake to the conditions which may soon confront us. Jesus taught us to give to Caesar his due and to God His due. But Caesar seems to be ambitious to get his place where God alone is entitled to sit.

COMMUNION

—O—

This is a distinctively Christian idea and practice. By this we do not mean that the word is not used elsewhere, nor that the idea is not found outside the Christian body. But that the religion of the Lord Jesus puts new emphasis on the word, and gives new meaning and application to it, so that it becomes characteristic of our religion. From the time the Holy Spirit came on the disciples at Pentecost and they had all things "common," this sense of fellowship has been a mark of Christians.

The fact that communists have sought to appropriate the word and make it a party slogan, has made Christians shy of the New Testament teaching and practice on this subject. Our preachers ought to get their Bibles and their concordances and their dictionaries (lexicons) down and find out what the teaching of the Bible is on this subject. The word looks two ways: it means taking part (participating) and it means sharing, or dividing what we have. The words, both noun and verb, are variously rendered, such as communicate, participate, fellowship, etc.

The idea runs throughout the New Testament, from the practice as described in Acts to the teaching in the epistles. But we are apt to overlook the grounds for this teaching and practice. It must be founded upon a common experience and a common source of life in God. The Christian life is a life hid with Christ in God. It is one that draws upon God continually for its continuance and growth. Peter says we were made partakers of the divine nature. And here the word "partakers" is the one under discussion.

It is not so generally recognized perhaps that Paul uses the same word when he speaks of the Lord's supper as the communion. In I Cor. 10:16 he says, "The cup of blessing which we bless, is it not a communion (margin of Revised Version says participation) of the blood of Christ? The bread which we break, is it not a communion (participation) of the body of Christ?"

This paragraph about the significance of the Lord's supper is found in Paul's lengthy discussion of the question of eating meat offered in sacrifice to idols, chapters eight, nine and ten. He begins the paragraph with "Flee from idolatry." They must avoid any eating of such meat if it is accompanied in their minds with any feeling of participating in heathen worship. He says this is absolutely incompatible with Christian worship. That the same man cannot take part in both. They are mutually exclusive.

It is here that he mentions the Lord's supper which is the highest form of worship. This partaking of the cup is participation in the blood of Christ (or communion). "This bread which we break, is it not a participation in the body of Christ?" We are not only symbolizing our past experience of faith in the atoning blood and broken body of Christ, by which our redemption was secured. We are, if we partake of it with our minds and hearts engaged, strengthening that faith and building our souls up by appropriating the truth which this ordinance so forcefully teaches. Everything that enables us to take in the truth about the atonement nourishes our own souls. We are appropriating the grace of God which is always expressed to us by word or by symbol. Not that the Lord's supper has magic value. But it becomes the vehicle of truth, and has exactly the same sort of value that the preaching of the crucifixion has.

In this sense it is a communion of or participation in the blood of Christ. And as oft as we do this we preach the truth to ourselves and to others. The communion is certainly not primarily between the people who take part in the observance of the ordinance. But the sense of fellowship is derived from the common participation in the ordinance. It is the same sort of fellowship that Christian people have when in the house of God, they are deeply moved by the

truth which is preached, which makes them conscious of a common experience. They feel themselves to be one. They rejoice together in this common experience. And the fellowship with God is made more vivid, real and joyous because of their fellowship with one another. For remember that fellowship is just another word for communion.

It is the same sort of experience which John spoke of in his first epistle when he said, "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea and our fellowship is with the Father and with His Son Jesus Christ: and these things we write that our (your) joy may be full." And remember the word fellowship here is the same word Paul uses when he speaks of communion.

—BR—

WHAT MAKES PEOPLE SING

—O—

The writer of these lines is not a musician, nor familiar with the history of music. He wishes that he were. He writes as an interested observer of singing and as one who has pleasure in taking part according to his limited ability. And he has been asking himself this question, "What makes people sing?" What is the theme and motive in most of the songs that you hear? It might do us good to work our minds along this line: What starts people to singing?

Two things are necessary in a song. We speak now not of the motive but of the actual singing. One is the words; the other is the music. Both spring from the same cause. When people are deeply stirred their thoughts seek expression in regimented words and in musical tones, or in some artistic form. Their language marches in rhythmic measure like an army. Their voices are attuned to song. So we have song writers; and we have musicians who fit the sound to the sense of the words.

What particular emotion inspires men to sing? We have a hymn which says,

"I sing because I'm happy;

I sing because I'm free."

This would seem to express the truth about singing. James says, "Is any cheerful? let them sing praise." This tells the reason for a good deal of our singing.

It would probably not be far wrong to say that song is the expression of love. This may be love between husband and wife, actual or prospective. It may be love of country. Or it may be and is more than all else love of God. For there are more songs of religion than of all other kind of songs put together. One who writes a song or properly sings is like David who says, "My heart overfloweth with a goodly matter." This forty-fifth Psalm is called a "psalm of love."

There are "love songs" today. You may hear them over the radio. But if there is anything in the world which will give a person a "pain" it is these so-called "love songs." There have been songs of this character through the centuries, usually stimulated by alcoholic drinks. It is in contrast with these and yet in comparison that Paul speaks in Ephesians 5:18: "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

The religion of the Lord Jesus, the worship of the true God, is the only religion which inspires men to sing. The Jewish religion is a singing religion because it looks for a deliverer. And many of the Old Testament saints sang because they had actual personal experience with God. But outside of these there is no singing. True some modern pagans have adopted or adapted Christian hymns, but they do not originate songs of worship.

We do sing because we are happy in the love of God. We sing because we are free, because of the deliverance which we have experienced in the Lord Jesus Christ. It is as natural for a Christian to sing as it is for a bird to sing. Singing is born of Christian experience. It is the accompaniment of every great Christian re-

vival. Moody had his Sankey; John Wesley had his brother Charles. Luther was himself a singer. It is a sign of decline in spiritual life when our songs die down. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." The deepest longings of the soul are expressed in song. In heaven everything turns to music.

BAPTIST WORLD ALLIANCE

Our attention has been again called to a circular which has apparently been sent to all the Baptist preachers in America with the evident intent of keeping people from going to the Baptist World Alliance meeting in Berlin in August. It was written by a Dr. Moehlman and published first in the Christian Century. The only motive we can see for the writing and sending out this leaflet is hatred of Germany, or the German government. All the article is taken up with the idea that it will be impossible for Baptists to have freedom of speech in Germany.

We have published already a statement from Dr. Rushbrooke, Secretary of the Alliance, in which he says the German Baptists are anxious for the Alliance to meet in Berlin, and guarantee that there will be absolute liberty to carry on the program as arranged. The program has been shown to representatives of the German government and they have promised that no interference will be made against the utmost freedom; and have expressed the hope that Baptists from all over the world will come to Berlin to be hospitably received. We can see no reason for any Baptist hesitating to go to Berlin to attend the Alliance.

And now that we are speaking of going to the Alliance, suffer a few pertinent words. This editor has attended two sessions of the Alliance, one at Stockholm in 1923 and one in Toronto in 1928. He is not expecting to go to the one in Berlin, much to his regret. He should greatly enjoy this privilege if it were practicable. What he says here is therefore not with a view to any assistance in making the trip. He will get no commission, but on the contrary is out some money in the effort to get other folks to go.

Any Baptist in Mississippi who can go ought to go. We have never known more thrilling experience of fellowship than that had at the Baptist World Alliance. The "roll call of the nations" is an experience never to be forgotten. To hear people of many tongues singing all together, each in his own language the familiar words

"Let every kindred every tribe
On this terrestrial ball,
To Him all majesty ascribe
And crown His Lord of all."

This stirs the soul to its depths. It is like heaven.

The opportunity to make this trip to Europe furnishes the means of a liberal education. One can learn more in six weeks in this way than he can learn otherwise in six months. He will learn some things he would not otherwise learn in a life-time.

The rates made by the Committee of the Southern Baptist Convention cannot be surpassed for economy, and the accommodations are entirely comfortable. In this way you go with the great company of Southern Baptists, and that is as good as anything else in the trip. The cost is \$259.00 and up from New York to Berlin and return. That includes meals, rooms, railroad fare in Europe, sight seeing, etc. The agent for the steamship line is Mr. Walter Ward of Atlanta, a Baptist deacon. Any necessary information will be furnished by him or by Rev. J. A. Barnhill of Hattiesburg or by the editor. There are many other agencies in the field, but none other will give you so much for your money.

It is said that two-thirds of the people listed in Who's Who were born in the country.

SAVED BY HIS LIFE

This phrase is found in Romans 5:10. In the previous chapters Paul has set forth the necessity of salvation from sin, the securing of salvation through the death of Christ, and the obtaining of salvation through faith in Him. This being done he begins in the fifth chapter to enumerate the blessed results of salvation and the condition and conduct becoming those who are saved. Among these he mentions peace secured by reconciliation with God, abounding joy which triumphs over tribulations, resulting steadfastness and hope, all suffused by the love of God.

In the sixth, seventh and eighth verses Paul again looks back at the death of Christ in our stead as securing for us forever the assurance of salvation. But this is not the whole of the gospel. The death of Christ by which satisfaction is made for sin is an absolute essential in proclaiming the way of salvation. But according to the scriptures in Romans and elsewhere our salvation is dependent on other work of Christ beside the crucifixion. There is a justly favorite definition of the gospel in I Cor. 15: 3-4, where Paul says, "I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures, and that he was buried; and that he hath been raised on the third day according to the scriptures." here the resurrection is an essential part of the gospel, on the same plane as his death.

Again Paul says in Romans 4:25, "Who was delivered up for our trespasses, and was raised for our justification." Again in Rom. 8:33, 34 Paul says, "Who shall lay anything to the charge of Gods elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that was raised from the dead." The atoning work of Christ was finished on the cross, but that is not all the work he does in making effective our salvation. If it had stopped there it would have been incomplete and ineffective. A merely dead Christ could not carry on the work necessary to our salvation. He says to John (Rev. 1:18) "I was dead, and behold I am alive forevermore."

Now getting back to the scripture we started with, Rom. 5:9. "Much more then, being justified by his blood (after having been justified and because we have been justified) shall we be saved from the wrath of God through him. . . . For if while we were enemies we were reconciled to God through the death of His Son, much more being reconciled shall we be saved by his life."

Salvation is both a deliverance and a transformation. This transformation, or making us again after the likeness of God in holiness of the truth is accomplished by the Christ dwelling in us and living his life in us and through us. "It is no longer I that live, but Christ liveth in me and the life that I now live in the flesh I live in faith which is in the Son of God, who loved me and gave himself up for me."

Jesus said "Because I live ye shall live also." Our hope of living the Christian life is to have Christ in us the hope of glory: Jesus puts it in another way in the fifteenth chapter of John where he speaks of himself as the vine and the disciples as the branches, and says it is necessary for the branches to abide in the vine. Our hope of spiritual life is abiding in Christ. "This life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." I Jno. 5:11, 12.

Congress tossed first a beer barrel to drowning industry in an effort to save it. Then it tossed whiskey barrel. And now some degenerate from New Jersey has offered a bill to toss a lottery to the poor fellow still fighting for his life. And everybody knows that the only upturn in business is because the government has scattered money broadcast in an effort to revive industry. When will we learn that righteousness exalteth a nation, but sin is a reproach to any people.

ONE BAPTISM

What does baptism teach? It is either procurative or declarative. It gets something for us or declares by the manner of its administration. If it declares by the manner of its administration, manifestly to change the manner of administration is to change the thing taught. It is clear that the act of burying a person in water and raising him out cannot teach the same thing as having him stand up and sprinkle a few drops of water on his head. If one is baptism the other is not and cannot be.

If a person should come from another planet and see three preachers doing three different things; viz: one pouring some water on a person's head, another sprinkling some water on a person's head, and the other burying a person in water and raising him up, how could that celestial visitor come to the conclusion that all three were doing the same thing? He could not reasonably come to such a conclusion. Baptism cannot be three different things. If one is baptism the other two are not. If immersion is baptism those who have had water poured or sprinkled on them are not baptized.

What does baptism teach?

It teaches three things:

1. The greatest truth in the world—resurrection from the dead.
2. The greatest miracle in the world—the resurrection of Jesus Christ.
3. The greatest hope in the world—our own resurrection.

These things are not taught by anything else except immersion for baptism. They are great truths and the world needs them. If nobody had ever sought to change the ordinance these truths would be powerfully impressed upon the whole world today.—Baptist Standard.

Dr. M. O. Patterson preached at Clinton Sunday morning for Pastor B. H. Lovelace who preached the commencement sermon for the High School at Sumner.

The coast line of Alaska is longer than the circumference of the earth. Its area is one-sixth that of our 48 states. It was purchased from Russia for about two cents an acre.

Fine attendance and interest at both services Sunday, May 13. Mothers' Day was observed at 11 A.M. and Fathers' Day at 7:20 P. M.—J. E. Barnes, Ocean Springs.

Any Baptist going to the Baptist World Alliance in Berlin should write to Dr. Hight C. Moore, Nashville, Tenn., for Form of Application which will entitle him to membership.

Now listen and see if you hear from Roman Catholics any plea for liberty in Austria. In that country the Roman Catholic church is now made by law the state church. No freedom is allowed the press, stage, movies or radio.

The Watchman Examiner has given several pages every week for several weeks to the discussion of the proposed changes in the administrative work of Northern Baptists, pro and con. In last week's issue Editor Laws gives his own views which are strongly against consolidation of boards, and against most else recommended by the Committee of Fifteen.

B. Y. P. U. ATTENDANCE MAY 13, 1934

Jackson, Calvary Church	158
Jackson, Davis Memorial Church	250
Jackson, Parkway Church	95
Jackson, Northside Church	43
Clarksdale Baptist Church	145
Columbus, First Church	212
Ocean Springs Baptist Church	55
Skene Baptist Church	86

W. M. U. DEPARTMENT

(Continued from page 8)

ing dead yet speaketh; some things achieved by this special offering—missionaries sent out and returned—W. M. U. work in foreign fields; a statistical table; the Christmas Offering on mission fields.

ANNUAL SERMON, SOUTHERN BAPTIST CONVENTION

(Continued from page 3)

last word of counsel, "See that ye fall not out by the way." "You are my brethren, conscious of a new relationship. Stay close together; you have precious burdens; avoid the perils of the way. Your loved ones are starving for bread. Go with haste; there is no time for delay. The disconsolate and the broken-hearted are waiting for your message of good news. Go my brethren; tell of all the glory you have seen, the good news you have heard, and carry the bread to the dying. But please do not delay for any cause at all. See that you do not fall out by the way."

Friends, this world is lost. We are told that in the territory of the Southern Baptist Convention, where our churches are located and where we serve, that of the 31,000,000 white people, more than 16,500,000 do not belong to any church whatever and make no pretense of religion of any kind. In my own state, Oklahoma, one of the most progressive in the union, it is said that 76 out of every 100 make no profession of faith in Christ. Men and women are dead in trespasses and sins and all of the modern conveniences and comforts cannot change the fact of death.

I went to conduct a funeral in a factory section. The people who owned the plant were Christian men and did all they could with flowers and their nice cars to help the family. The kind-hearted undertaker thought he would comfort the children by pointing out the lovely flowers and big cars. We rode a few blocks and then the oldest girl said: "We appreciate everything the people have done for us, but mother is dead. We are following the hearse, we are on our way to the grave."

Oh, for a zeal that will consume us, a holy passion that will dominate us and cause this convention to set evangelism out as the main task of blood bought men!

I have read again and again, in these testing days, the Bible account of Rahab. She lived in a city that was doomed and there was no hope except behind the scarlet line. Her only message and mission was to "bring thy father and thy mother, and thy brethren, and all thy father's household, home unto thee," behind the blood red line. And when the strange parade began around the walls of the city, they still had peace because they were all in and safe.

The gospel is our only message, our only hope. I have no criticism to offer and no plan to suggest. I only pray God to lead us in magnifying our main business and accomplishing our chief task.

THE END OF THE WAY—My father preached the gospel in Mississippi for more than forty years. One day at an association, he fell asleep. The children went home for the funeral. Friends were kind, the messages were comforting, and the music was good. The last song was "Sweet By and By."

Immediately following the funeral I left for Oklahoma. I had nearly two days to sit alone and think of life in the light of this deep and tender experience. I asked myself the question, Is "Sweet By and By" just a song, a mere sentiment, or is it an eternal truth? I took my Bible and began to study. It was a rich experience because I found this truth at the very heart of nearly every Bible doctrine and of nearly all the great promises. For example, the love of God, the death, burial, resurrection and ascension of Christ contain it. Listen to the words of Christ: "I will come again and receive you unto myself; that where I am there ye may be also." "In the sweet by and by, we shall meet on that beautiful shore."

When I came home from France it was my privilege to return on the same ship with the Rainbow Division. I had no connection with them; therefore, I can tell the story. Before our ship docked in New York harbor, representatives of the city, the state and the nation came out to welcome those brave men home. Bands played and

a great demonstration was given. Large signs were displayed reading, "Mother here waiting for Corporal Smith" and others "Father Waiting," "Brother Waiting." One soldier remarked: "I have gone through torment and often wondered if I would ever get home. Now I am here, but I never dreamed it would be like this. This is glorious!"

"It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

"Stand up, stand up for Jesus—stand in His strength alone;

The arm of flesh will fail you—ye dare not trust your own;

Put on the gospel armor, and watching unto prayer,

Where duty calls, or danger, be never wanting there."

MARCH OF FAITH—Our earthly journey should be a march of faith. We should have faith in Christ as our Saviour and Lord and faith in men as the objects of God's deep concern and redeeming love.

Last Sunday morning, in your church, you observed Mothers' Day, and I am sure it was a great hour. Your mind was filled with holy memories. You came away to this convention humming some of the old tunes mother used to sing. Why do we love our mothers? Why do we delight to honor them? Here is the answer—because they had faith in God and in us. Any individual or organization that expects to abide in the love of even one generation must look up with faith in God and look out with faith, hope and love for mankind. Such faith furnishes a life-time romance for teachers, missionaries and preachers, because no one knows the tomorrow of any one who will trust God and serve his fellow man.

MARCH OF CONQUEST—With the promise of the presence of God our pilgrimage should be a march of conquest. That is God's plan for us. We are to win not only our own people, but we are also to make disciples of all nations.

Growth and progress are achieved by conquest. The growth of our country from the time of its settlement to the passing of the fleet through the Panama Canal is a graphic picture of conquest over every natural barrier, crowned with glory and success.

The history of Texas, our host state, is as fascinating as any love story every written. The messengers of this convention came by train or by automobile. Some, perhaps, came by airplane. You counted your time by hours and your distance by hundreds of miles each day. But the pioneers, who came to this state in the early days, spent many long and weary months covering the same distance.

However, after you know the church life of this city and state, visit the Southwestern Seminary and feel its impact and that of the Baptist colleges and universities of the state, you will declare with one accord that the patient pioneer won a victory for God and men that can never be surpassed.

The call today, as clear as any bugle blast on the morning air, is for a spiritual conquest. God is calling and the world is impatiently waiting for a great revival. The call is for a spiritual leadership, with a message so clear, a faith so simple, and a spirit so self sacrificing that God will send a revival of Holy Ghost power; yes a soul-saving, life redeeming, character building, faith establishing revival of old time religion.

Brethren, we have no message for a lost world, or even for one poor, dying man except the gospel of the Lord Jesus Christ. That is our message, and, only by preaching it and putting forth every effort possible to win men to Christ, may we hope to have that spiritual conquest which God expects of us.

The most encouraging message ever given a preacher was that given to the Apostle Paul on the deck of a storm-torn ship. The crew had spent fourteen days in a mad effort to save the

cargo and the ship. Then the angel said: "God hath given thee all them that sail with thee."

We are facing the first summer in the history of our country with that disastrous combination of nation-wide highways, fast cars and legalized liquor. It will doubtless be the fastest, the lowdest and in every way the most demoralizing vacation ever experienced by the youth of America. What can we do? Plan right now to match this wild orgy of sin by increased spiritual zeal and the greatest number of revivals ever held in the same length of time. If it is not given us to win all that sail with us, may we not "by all means save some."

OUR MAIN BUSINESS—Jesus came "to seek and to save that which was lost," and He said: "Even so send I you." Our main business, therefore, is to win the lost, to rescue the perishing. In my humble judgment, if this is to be a recovery convention, we must give ourselves even from this very hour to prayer and planning so that the world may know, not by resolutions but by endeavor, that we as Southern Baptists regard soul winning as our main business in the churches, through the schools, at home and on foreign fields.

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MR. SPURGEON IN THE CHAIR

By the Rev. A. Cunningham-Burley
Central Baptist Church,
Putney, London, England

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In the neighborhood of the Chelsea Embankment there are two statues that attract more than the casual notice of passers-by. The one, of Sir Hans Sloane, standing in stately and solitary erectness; the other of Mr. Thomas Carlyle, huddled (in true Wilberforce fashion) in a long-legged arm-chair looking out grimly upon the river from under knitted brows.

Of the two monuments, Carlyle seated in his comfortable chair, is by far the most popular,—with the children who play in the garden, at any rate. The throne-like chair, with the pile of books underneath, is so very near to them that they have been heard to exclaim:—"They're real books, ain't they, missus, wat the old genelman wrote?" All this, within a stone's throw of the study windows where Thomas Carlyle sat for long hours chained to his desk, as an eagle to his rock.

It is pretty well agreed, I think, that the Sage of Chelsea looks more peacefully imposing sitting back in a chair than standing up on his feet. Boehm and Whistler knew this, and gave us faithful and life-like presentments of the man, as his friends remembered him. Carlyle in the chair, is the chief object of interest both in the little strip of garden on the Chelsea riverfront, as well as in the spacious rooms of the Glasgow Art Galleries.

Of the many portraits that were taken of Mr. Spurgeon, by far the best are those that show him seated restfully in a chair. In saying this, however, one must not forget that Spurgeon was most truly himself when he stood up before an expectant congregation. The presence of a crowd and the subtle contagion of vast numbers seemed to work a striking change in his manner and appearance. If you had seen him by any chance, on his way to the service, he looked somewhat heavy and innocent of any particular radiance of spirit. But standing (with one foot slightly forward) before his congregation, he was eagerly and energetically alive, as those can testify who are able to recall the golden age of his mighty ministry. The presence of a multitude had the power to transfigure the man who became, for the time being, quite another person. The consciousness that he was about to deliver a message in God's name, to a listening, quivering assembly of men and women, put glory into his eyes, pathos into his voice and a startling impressiveness into his somewhat cumbersome gestures.

But there was another side to all this. Spurgeon at his ease and in lighter vein, was an intensely interesting person. Not that he was often

seen like Mr. Fritterday, in an arm-chair. He was far too busy with his tremendous task to dream of taking things easily. But a strange feeling of relief and satisfaction came over the minds of all beholders when Mr. Spurgeon was seen to be occupying the chair.

If for instance, Mr. Spurgeon happened to take the chair at any public meeting, the success and safety of that particular meeting could be guaranteed. As the presiding genius at any gathering, Spurgeon was undoubtedly seen at his best. A prayer meeting was judiciously guided and appropriately concluded if the pastor was present in the chair. Windy and unmanageable persons were strongly inclined to keep their seats and hold their tongue rather than incur the displeasure of his correction. Throughout the years, he would allow well-known societies to hold their annual meetings at the Tabernacle, when he would be invariably asked to take the chair and lead the meeting. On all such occasions he was anxious and eager to give visiting speakers every opportunity of doing their best in his presence. By happy introductions, shrewd comments and felicitous commendations he would keep a meeting going from strength to strength, to the delight of all concerned.

But never was Mr. Spurgeon seen in a better light than when he stepped up to the Presidential Chair of the Conference. His own men in that Association were proud to call him "The Governor." None other laid claim to the title; but whenever Mr. Spurgeon was referred to as "The Governor" it raised no confusion. Everybody knew who was meant. The great preacher confessed that he enjoyed this homely and familiar distinction far more than the trivialities of doubtful degrees from quarters more remote. On these and similar occasions, Mr. Spurgeon excelled in easy, offhand, unstudied oratory. We have all known public meetings that were wrecked and ruined by pompous persons who had been allowed to occupy the chair. They have had titles, orders, anecdotes and a fatal delusion that they were possessors of the humorous faculty, but their deadly facility of absorbing other people's time with their cheap pleasantries and hollow commonplaces is too well known to be emphasized here. But Spurgeon in the chair, had a rare faculty of putting at their ease, all who took part in the meeting. He would waste no time but would call upon his speakers and then when they were really started he would punctuate their remarks by cheerful tokens of audible approval. Quite ordinary speakers have confessed that they owed their freedom and fluency to the magnetic and encouraging impulse of Mr. Spurgeon's chairmanship.

Our second photograph, which shows Mr. Spurgeon in his study chair, may remind us what a prodigious worker he was. This particular picture was regarded by Sir William Robertson Nicoll as the best likeness he had ever seen. He chose it as the frontispiece to his Nelson edition of the sermons, as suggesting the secret of Mr. Spurgeon's ascendancy as a preacher. It places the man in his library, amongst his books, where work was done, preparations were made and letters were written, that influenced his fellows to the very ends of the earth. Few men had such a fierce regard for the sanctity of time as Mr. Spurgeon. No one knew the value of the golden morning hours for creative work better than he. Day after day he would enter his study at nine, or thereabouts and would fence round the prime hours for hard work and stiff reading. He felt with his great contemporary, Dr. Dale, that we are just as responsible to Christ for our time as we are for anything else. Small wonder that he accomplished so much in so short a time.

That vacant study chair which greets me silently every morning, is a rebuke of all trifling and mis-directed effort and a sharp reminder, that Mr. Spurgeon was no idler, whatever other men may be in comparison. Some have said that he shortened his life by his unwearying toils. There may be a degree of truth in this, if life is only to be measured by its

time length. But that is not its only dimension. Mr. Spurgeon's particular work had to be done at very high pressure. If he had trifled by sparing his energy and working with a fraction of his strength, all would have been lost. But he concentrated heart and soul on the supreme object and thereby lived a much longer life in essence and in beauty than many who multiply their years without burning out for God.

—BR—

"THE BAPTISTS ARE GOING TO BERLIN"

T. T. Martin, Evangelist

—O—

Believing profoundly in the cooperation of Baptists, I have sometimes kept silent when possibly I should have spoken and protested; but the occasion has now come that causes me to break silence and protest most earnestly:

Southern and Northern Baptists are being circularized from the North with a folder concerning the Baptist World Alliance to meet in Berlin in August. The title of the folder is: "The Baptists are Going to Berlin."

Under the guise of arousing interest in the Baptist meeting in Berlin, it is most insidious, underhanded, unscrupulous, misrepresentation of the far larger part of Southern and Northern Baptists—the stalking horse of an unscrupulous enemy.

Let the reader notice closely:

"It should be remembered that the Baptist denomination represents one of the foremost Modern Experiments (emphasis mine—T.T.M.) in religious democracy—an experiment which has endured since A. D. 1609."

"Three and one-quarter centuries ago, John Smythe poured some water upon himself and started the Baptist denomination upon its way." (Emphasis mine—T.T.M.)

"Indeed Baptists have discovered that the New Testament does not claim inspiration for its contents but only for the books of the Old Testament."

"For decades the early Baptists practiced sprinkling or pouring rather than immersion. The quantity of water was an after-thought."

"The ordinary Baptist is not at all informed regarding the origin of the Baptists in A. D. 1609."

Was there ever a set of more barefaced misstatements made? There are others, but let these suffice.

Over against these bald statements consider: Cardinal Hosius, President of the Council of Trent A. D. 1570, thirty-nine years before the folders' alleged "origin of the Baptists": "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past 1,200 years, they would swarm in greater numbers than all the Reformers." John Clark Ridpath, the great historian: "In the year A. D. 100 all Christians were Baptists." Edinburgh Encyclopedia: "It must have already occurred to our readers that the Baptists are the same sect of Christians which were formerly described under the appellation of Anabaptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present day." Tertullian was born about 50 years after the death of John the apostle, about 50 years after the book of Revelation was written.

"Crossing the Centuries," by Wm. C. King, having as associate counsellors, editors, collaborators and contributors such men as Cardinal Gibbons, Bishop John H. Vincent, Theodore Roosevelt, Woodrow Wilson, David Storrs Jordan, President Leland Stanford University, P. S. Henson, Patrick J. Healy, Catholic University of America, Lyman Abbott, Editor The Outlook, E. Benjamin Andrews, Chancellor University of Nebraska, Benjamin D. Hahn, Authority on Archeology, Philology and Theology, Albert Bucknell Hart, Ph.D., LL.D., Litt.D., Head of Department of History, Harvard University, W. H. Faunce, President Brown University, Geo. B. Adams, M.A., Ph.D., Litt.D., the University of Yale, E. B. Hurlbert, M.A., the University of Chicago, A. F. Schaufler, Secretary International Sunday School Lessons Committee, Henry

K. Carroll, Editorial Staff, The Christian Advocate:

"Of the Baptists it may be said that they are not Reformers (that is, not Protestants—T.T.M.) These people, comprising bodies of Christian believers, known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an unbroken continuity of existence from apostolic days down through the centuries... (Emphasis mine—T.T.M.) Throughout this long period they were bitterly persecuted for heresy (see Cardinal Housius above—T.T.M.), driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousand, yet they swerved not from their New Testament faith and adherence."

Reader, go back above and read the list of the authors, editors, and collaborators of this book. Were they ignoramouses? Were they liars?

Now let these traducers of New Testament Baptists come up to the test of Mount Carmel; let them select some really representative man to meet me in joint-discussion for three or more days, six or more hours each day, on the question: "Are the statements quoted from the folder, 'The Baptists Are Going To Berlin' true?" Let the discussion be taken down by a stenographer and published in book form.

They may accept; I doubt it. Such traducers of real New Testament Baptists are usually so high intellectually above those they traduce that they cannot stoop to open discussion. But there is a more potent reason: **They don't dare!**

For the honest, earnest reader, let me say that I have just re-issued the little 25c book, "The New Testament Church," written by B. H. Carroll, R. S. MacArthur and myself. It effectively answers this unscrupulous propagandism, and at the same time as effectively answers the claims of the Roman Catholics that their church is the oldest and the true church.

Blue Mountain, Miss.

—BR—

Dr. McNeill, president of the Baptist World Alliance says that in 100 years Roman Catholics in America have increased 120 per cent, and Baptists 2,200 per cent.

Rochester, New York, has furnished three recent presidents of the Northern Baptist Convention: C. A. Barbour, Helen B. Montgomery and A. W. Beaven.

Lamar Ave. Church, Wichata Falls, had C. E. Mathews with them in a recent meeting. There were 175 additions to the church, 103 of them by baptism.

We take one paragraph from a fine article in the Baptist Messenger by Mrs. Rosalie Mills Appleby, missionary in Brazil, who is well known by her books: "We must live the self-sacrificing life of our Lord. It is a shock to foreign Christians that American church members live exactly as those out of the church, that churches are often social clubs. A gospel that is powerless to change and purify life has no weight with people steeped in sin. If Brazilian Christians went on living worldly lives: eating, drinking, dancing in ease and self-indulgence, there would be no motive to convert men. The attraction of the gospel is that it cleanses and purifies life. My little church in Petropolis is far from ideal, yet no member smokes, dances, drinks or even attends a picture show. Strong men will stand up and cry like a child when a weaker member makes a mistake that mars the good name of the church family. Yesterday a frail little woman was here who has come through the heat of the sun or pouring rain to all the services in spite of not having adequate clothes or food. She walks at least six miles every Sunday, takes every study course and gives freely in spite of many problems and difficulties. The Christian life must mean cross bearing."

—BR—

"O could I speak the matchless worth,
O could I sound the glories forth
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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OUR PRAYER CALENDAR

12—SATURDAY

Isa. 40:10-26. What can man expect to accomplish if separated from the only power there is to help him?

Pray for Miss Fannie Taylor, missionary among Italians, Tampa, Fla.

13—SUNDAY

Isa. 40:28-31. In the common tasks of life, if we walk with God we have continued daily strength.

Pray for divine guidance for sessions of Southern Baptist Convention and W. M. U. auxiliary to S. B. C., Fort Worth, Texas.

14—MONDAY

Isa. 41:10-13. How firm a foundation!

Pray for Rev. and Mrs. J. B. Hipps, Shanghai University, Shanghai, China.

15—TUESDAY

Prov. 16:1-9. "Do your best and leave the rest" is a good policy but first commit it all to Him.

Pray for Rev. and Mrs. D. G. Whittinghill, evangelistic and educational work, Rome, Italy, and Robert Whittinghill, Margaret Fund student.

16—WEDNESDAY

Psa. 34:6-22. To fear God and follow Him completely is "Insurance" against want.

Pray for Rev. and Mrs. W. C. Newton (on furlough), evangelistic work, Tsingtao, China, and Gene Newton, Margaret Fund student.

17—THURSDAY

Jno. 15:1-14. Only as we live consciously in His strength, doing His will, can we bear fruit.

Pray for Miss Marjorie Spence, Colegio Bautista, Temuco, Chile.

18—FRIDAY

Psa. 34:1-5. Looking into Jesus' face is the most effective beautifier; this treatment is available to all.

Pray for Rev. and Mrs. C. W. Branch, educational work, Saltillo, Mexico.

We are gratified to announce that our Annie W. Armstrong (Home Mission) Offering has gone beyond \$7,000.00. This is a 53% increase over last year. Certainly we praise His name for this generous gift.

We have been checking our last quarter's reports, 45% of the superintendents have reported and we have had an 18% gain over the previous quarter. There is great room for improvement yet. Districts 3, 6 and 8 made the largest per cent gain, 5 and 7 had a loss. Even yet, we will receive your reports, though it is quite late.

MONTHLY MISSIONARY TOPICS FOR 1935

Theme: "The Christian Conquest" or "The Banner of the Cross."

January: THE BANNER OF THE CROSS IN THE LAND OF OUR LORD.

The awakening in Palestine; the fulfillment of prophecy; Southern Baptist work; work of Protestant denominations in the Holy Land.

February: LIFTING THE BANNER IN OUR OWN LAND.

What statistics show as to the progress of Christianity in America; the debts and deficits our mission boards face; how we may change the present situation through—prayer and the power of the Holy Spirit; our need—a more vital Christianity.

March: LIFTING THE BANNER THROUGH OUR CHRISTIAN COLLEGES.

The place of the Christian college in Ameri-

YOUNG PEOPLE'S COLUMN

R-I-D-G-E-C-R-E-S-T

—O—

Ridgecrest spelling begins with R for riches, the riches of young womanhood devoted to Christ, the wealth of friendship and personality that gathers in the mountains at Y.W.A. Camp.

I stands straight and true for the individuals there, stalwart souls who point upward by their messages and their lives.

D is for the Days, always red-letter days, always gold-rimmed days on memories' pages to be turned with joy through the passing years; days that are momentous because crowded with deep joys and high hours of worship and meditation that make up the spell of Ridgecrest.

G is for the Gates that swing open to wide highways of world service, gates that invite entrance to new realms of spiritual adventure, gates that lead back home to service transformed by the spell of Ridgecrest.

E is for the Experiences of heart that come in the spell of Ridgecrest woven during the ten wonderful days; experiences of really becoming acquainted with denominational leaders, and missionaries, with outstanding international speakers.

C—shall we reverently say that the C stands for Christ? Surely there on the hilltops He walks in majesty and in compelling beauty wooing young hearts, young lives to Himself until when the days are ended and the valley places beckon He has so entered their lives He goes with them walking along the common days, still under the spell of Ridgecrest where He is the center.

R comes again for the Realities that Ridgecrest makes stand out permanently in contrast to the petty inconsequential things that have perhaps seemed realities from the valley position.

E is for the Excellence of every day's program, varying, different, a balancing of merriment and seriousness.

S makes up the choice Scenery of the Land of the Sky which forms the background for the spell of Ridgecrest Y. W. A.

T is for the Talent that casts the spell of Ridgecrest, devoted dedicated talent of speakers and leaders, of musicians and players.

Y is for the Young Women of Y. W. A.—hundreds of them who will enjoy and be blessed by the spell of Ridgecrest Y. W. A. Camp, this year as each previous year.

W is for the Woman's Missionary Union which started the Y. W. A. Camp which was the first of the successful summer gatherings at Ridgecrest.

A is for Abiding, the abiding joys, the abiding wealth of memory's treasures, the abiding experiences, the abiding realities, the abiding Christianity, that grow out of the spell of Ridgecrest. Let us go up and share in the spell of Ridgecrest Y. W. A. Camp.

can life; some distinctive contributions of Christian Education; Luther Rice contribution to Christian colleges; the record of a century; the Christian college in the orient.

April: THE BANNER OF THE CROSS IN MEDIEVAL AND MODERN EUROPE.

How the Gospel came to Europe; the conversion of Constantine; Roman Catholicism; the gospel in modern Europe; enemies of the cross; maintaining right international relations.

May: LIFTING THE BANNER THROUGH A MINISTRY OF HEALING

Our hospitals on mission fields; hospitals in Southern Baptist territory; some notable names in our medical work; the story of Grace McBride.

June: LIFTING THE BANNER IN THE LAND OF THE SOUTHERN CROSS.

Making our international relationships Christian; the spiritual awakening in South America; the unreached territory—the neglected Indian; triumphs of the Gospel in Latin America.

July: THE CHALLENGE OF MODERN CONDITIONS TO UPLIFT THE BANNER OF THE CROSS IN AFRICA.

The changing order in Africa presents a challenge to Protestant Christianity; the old Africa has passed away—no longer a land of mystery and isolation; new industrial conditions bring new problems—a new colonial empire in the Congo; our own field in Nigeria;—a failing to meet our opportunity—our missionary forces and equipment; the menace of Roman Catholicism and Mohammedanism.

August: LIFTING THE BANNER IN THE LAND OF THE RISING SUN.

Progress of Christianity in recent years; what the Kingdom of God Movement has meant; the challenge presented by the fact that there is but one Christian to every 260,000 people in Japan; the unreached rural sections; our own Japanese work; international relations with Japan.

September: UPLIFTING THE BANNER THROUGH STEWARDSHIP

The need of making Christian ideals real; every Christian a Steward of Personality—Talents—Influence—Time—Opportunity and Gifts; our obligation as a child of God; the rewards of stewardship—joy and blessing.

October: YOUTH UPLIFTING THE BANNER.

Our responsibility for the youth of tomorrow; the sufficiency of Jesus Christ for the youth of today; some things achieved by our W. M. U. young people's organizations; "Today's Youth and Tomorrow's World (High)" "We know that only Jesus Christ can change tomorrow's world, but we know also that even He can not do it without today's youth" (Mack; A heroine of the thirties—Henrietta Hall Shuck.

November: THE CHRISTIAN CONQUEST IN CHINA.

Revealing Christ in China through Christian lives—preaching the Word; Christian schools and hospitals—the printed page, etc., making our international relations Christian; what Southern Baptists have accomplished in a period of 90 years; some results of Protestant missions in China; the way of victory in China—a more aggressive missionary program; lift high the Banner of the Cross.

December: LIFTING THE BANNER OF THE CROSS THROUGH OUR CHRISTMAS OFFERING.

Lottie Moon—the influence of a life. She be-

(Continued on page 5)

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East Mississippi Department

By R. L. BRELAND

A TRIP NORTH

Last week the Northwestern Jun-
ior College located at Senatobia,
Miss., had its commencement ex-
ercises. Our daughter, Miss Hazel
Breland, teaches English in the
college, so wife and I went up to
be at the closing exercises. We were
cordially greeted by President P.
W. Berry and his good wife, and all
of the teachers. The exercises con-
sisted of a play sponsored by the
English teacher which was a suc-
cess and showed good talent and
good coaching. Some forty boys and
girls received their diplomas from
the college and A. H. S. Dr. W. M.
Keithly, president of Delta State
Teachers' College, delivered the
graduating address which was full
of common sense and worthwhile
suggestions. The junior college here
is doing a good work under the
leadership of Prof. and Mrs. Berry.
The attendance was good and pros-
pects bright for next session. A
good place to send your boys and
girls.

Pastor H. L. Martin was smiling
as usual. His members spoke many
nice things about him and his
work as pastor of the Baptist
church there. While that near
Memphis we, of course, had to slip
off up to that city for a few hours.
Those with whom we talked had
many good things to say about Dr.
McMurray who has recently come
as pastor of First Baptist Church,
Greenville. We are glad to welcome
Dr. McMurray into our fellowship
of pastors. Rev. E. J. Hill was found
doing fair physically and with a
desire to do more and better work
for the Master. The Baptist cause
in Memphis is gradually growing,
a new church is organized occasion-
ally. Our trip was a very pleasant
one in every respect.

—o—

The next meeting of the North-
Central Mississippi Baptist Bible
Study Assembly will be held with
Scuna Valley Baptist Church, four

miles east of Coffeeville, beginning
at 10:00 A. M. the fourth Sunday
in May. The date was set one week
later than usual on account of the
meeting of the Convention. Will
study part of the book of John.

Dr. Clyde L. Breland, pastor of
First Church, Richmond, Ky., last
week assisted in a meeting at Wil-
more, Ky. He spoke over radio sta-
tion WHAS, Louisville, Ky., one
morning while in the meeting.

Miss Hassletine Byrd was with
the Coffeeville Baptist Church one
day last week getting started off
in a Daily Vacation Bible School
which the church plans to have the
first of June. She is a chip off the
old block, Bro. J. E. Byrd, our ef-
ficient Sunday School Secretary.
We enjoyed her so much.

The writer and quite a number
from this part of the state are at-
tending the meeting of the Con-
vention at Fort Worth this week.

—BR—

THAT HIGHWAY OUT OF EGYPT TO ASSYRIA?

—o—

In Isaiah 19:23, we read, "In that
day shall there be a highway out of
Egypt to Assyria."

I have heard this passage quoted
more than one time with an ex-
planation by the speaker that this
highway refers to the highway that
was built by the British General
Allenby during the World War when
he led his English army out of
Egypt into Palestine and conquered
Jerusalem.

The speaker was making this ex-
planation as an argument to show
that we are living in the last days
before the second coming of Christ.
But a little search in history will
show that this argument is founded
upon ignorance.

First, in setting that scripture in
Isaiah before the people in its true
light and understanding, it becomes
necessary to quote several verses,
beginning with Isaiah 19:19. "In
that day shall there be an altar to
Jehovah in the midst of the land
of Egypt, and a pillar at the bor-
der thereof to Jehovah. And it
shall be for a sign and for a wit-
ness unto Jehovah because of op-
pressors, and he will send them a
saviour, and a defender, and he will
deliver them. And Jehovah shall be
known to Egypt, and the Egyptians
shall know Jehovah in that day;
yea, they shall worship with sacri-
fice and oblation, and shall vow a
vow unto Jehovah, and shall per-
form it. And Jehovah shall smite
Egypt, smiting and healing; and
they shall return unto Jehovah, and
he will return unto them, and will
heal them.

"In that day shall there be a high-
way out of Egypt to Assyria and
the Assyrians shall come into
Egypt, and Egyptians into Assyria;
and the Egyptians shall worship
with the Assyrians. In that day
shall Israel be the third with Egypt
and with Assyria, a blessing in the
midst of the earth."

I have had to quote this whole
passage because if we take only a
part of it we do not get the full
meaning. It may be noted that this
quotation contains the phrase, "In
that day," four times, thus show-
ing that the whole quotation should
be taken together as referring to

the same time.

Some of our preachers have caus-
ed confusion and some excitement
in the minds of people by claiming
that the phrase, "In that day," re-
fers to the time in which we are liv-
ing, and the highway spoken of re-
fers to the highway built by the
British forces from Egypt to Jeru-
salem during the World War, and
that the "altar to Jehovah in the
midst of the land of Egypt, and a
pillar at the border thereof to Jeho-
vah," refers to the Great Pyramid.
But a careful study of the Bible
and other history will show that
these claims are not true. Let it be
noted that the Great Pyramid was
built about 2100 years B.C., accord-
ing to the best history that we
have, and that Jehovah caused the
Israelites to go into Egypt several
hundred years after the Pyramid
was built, and to live there near the
Pyramid for more than four hun-
dred years.

History does not seem to show
that the Israelites ever knew that
there was any special message to
the world from Jehovah contained
in the Great Pyramid, although
they were the people that Jehovah
selected, through whom He was to
reveal His will to the world.

Yet, there are those who tell us
(and seem surprised if we do not
believe it) that an astronomer has
recently made measurements of the
parts of the Great Pyramid, and
proved that Jehovah meant to re-
veal to the world many wonderful
events that were to occur about
the time in which we are living, and
that two of these important events
are the World War and the second
coming of Christ. They claim that
Jehovah revealed the complete Eng-
lish system of measurements by the
measurements found in this Great
Pyramid. They do not mention the
fact that the English system of
measurements is a very unscientific
system of measurements, and that
Jehovah would have given the
world a much more scientific sys-
tem of measurements if He had
given us the French system. But
this would not have served the pur-
pose of these people in trying to
prove that the English are the de-
scendants of the ten tribes of Israel
that were taken into captivity about
725 years before Christ and were
lost to history.

If it were necessary to prove that
the English are not descendants of
the ten lost tribes, it is only nec-
essary to say that the very names
England and English and Anglo-
Saxons are derived from early
tribes called Angles and Saxons
that came from Germany and set-
tled what was afterwards called
England.

Now, let us revert back to that
prophecy that I quoted from Isaiah.
According to Usher's chronology,
that prophecy was given about 714
B. C. According to history, Alex-
ander the Great caused that prophe-
cy to be fulfilled during his eph-
emeral reign from 335 B. C. to 323
B. C. when he captured Syria,
Phenecia, Palestine, and Egypt and
caused these countries to adopt the
Greek language as their common
language. Hear the historian as he
tells of the influence of this con-
quest:

Help Kidneys

If poorly functioning Kidneys and
Bladder make you suffer from Getting
Up Nights, Nervousness, Rheumatic
Pains, Stiffness, Burning, Smarting,
Itching, or Acidity try the guaranteed
Doctor's Prescription Cystex (Sias-tex)
Cystex — Must fix you up or money
back. Only 75¢ at druggists.

"Such was the ascendancy of the
Greek genius, so wonderfully com-
prehensive and assimilating was the
cultivation which it introduced that
within thirty years after Alexander
crossed the Hellespont, the Greek
language was spoken in every
country from the shores of the
Aegean to the Indus, and also
throughout Egypt—not, indeed,
wholly to the extirpation of the
native dialects, but it became the
language of every court, of all lit-
erature, of every judicial and po-
litical function, and formed a medi-
um of communication among the
many myriads of mankind inhabit-
ing these large portions of the Old
World. Throughout Asia Minor,
Syria, and Egypt, the Hellenic char-
acter that was thus imparted re-
mained in full vigor down to the
time of the Mohammedan conquests.
The infinite value of this to human-
ity in the highest and holiest point
of view has often been pointed out,
and the workings of the finger of
Providence have been gratefully
recognized by those who have ob-
served how the early growth and
progress of Christianity were aided
by that diffusion of the Greek
language and civilization throughout
Asia Minor, Syria, and Egypt, which
had been caused by the Macedonian
conquest of the East."

This was the establishment of an
altar and a pillar to Jehovah in the
land of Egypt, and the highway
from Egypt into Assyria. And Je-
hovah let His select people know
about it, but He did not show them
the measurements of the Great Py-
ramid as being a lesson that He
wished to convey to the world
through them, because He did not
cause these measurements to be
put there. One of the heathen rul-
ers of Egypt, called Pharaohs,
caused these measurements to be
put into the Great Pyramid as a
burial place for himself, and some
of his successors followed his ex-
ample by building the many other
pyramids that are found in Egypt
as burial places for themselves.

But there has been a disturbance
recently in the minds of some peo-
ple. Some shrewd astronomer and
mathematician has seized upon the
measurements found in the Great
Pyramid, which measurements have
been known for centuries, and has
written a pamphlet concerning these
measurements and calls his pam-
phlet, "The Great Pyramid, Its
Mystery Solved."

As far as I understand the situ-
ation, there is a coterie of preach-
ers who have a headquarters in De-
troit, Mich., and who have decided

(Continued on page 16)

Face "Broken Out?"

First wash with pure Resinol Soap.
Then relieve and improve sore pimply
spots with soothing

Resinol

Sunday School Lesson

W. A. Sullivan

May 20, 1934

"The Time of Jacob's Trouble" and
The Second Coming of Christ.
Matthew 24:1-25:46

The twenty-third chapter of Matthew records the conclusion of Jesus' last public discourse. Chapters twenty-four and twenty-five give the answer to two questions (24:1-3) which the disciples asked Jesus privately after they had left the precincts of the Temple and had retired from one city to the Mount of Olives on Tuesday afternoon. Passages parallel with this section of Matthew are Mark 13:1-37, and Luke 21:5-36. All these passages in Matthew, Mark, and Luke should be carefully read, thoroughly mastered, and diligently compared. Dr. B. H. Carroll (An Interpretation of the English Bible, in loco) divided Jesus' discourse in the twenty-fourth and twenty-fifth chapters of Matthew into two sections. He said that everything in the first section (Matt. 24:1-28) refers either directly or indirectly to the destruction of Jerusalem and the tribulation of the Jews which followed that event. Everything in the second section (Matt. 24:29-25:46), according to Dr. Carroll, refers to the Second Coming of Christ. The writer of these notes holds that view.

1. The Destruction of the Temple Foretold (24:2). As they were leaving the precincts of the Temple for the last time the disciples remarked its grandeur and glory. In reply Jesus told them that the time would come when even the foundation stones of temple itself would be overturned. Not one stone would be left upon another.

2. Two Questions (24:3). As Jesus sat resting upon the Mount of Olives four of His disciples (Mark 13:3) came to Him privately, asking Him two questions: (1) They wanted to know when the Temple should be destroyed. (2) They wanted to know what the sign of His coming and of the end of the age.

3. Some Timely Warnings (24:4-14) Before answering the two questions which His disciples had asked Him, Jesus gave them certain warnings of great importance to them and to Christians of every century since that day. He warned them against (1) false christs, (2) false signs, (3) persecutions, (4) the danger of being led astray, and (5) the folly of trying to fix exact dates for the fulfillment of prophecy. Similar warnings occur again (24:23-28, 39) as Jesus continued this discourse. Had these warnings always been heeded much doubt, discouragement, contention, strife, and even infidelity would have been avoided among earnest Christians who look for the return of their Lord.

4. The First Question Answered (24:15-18). Jerusalem and the Temple were destroyed by the Roman

legions under Titus in the year 70, A. D. However in answering the disciples' question as to the time of that event, Jesus did not name the date. Instead He designated a sign by which they would know when the time came. That sign was "the abomination of desolation" standing in the holy place. That abomination of desolation was the banner of the Roman armies. It was the image of Caesar defied and worshipped by the Romans. Perched atop a staff, just above the image of the emperor, was the likeness of the Roman eagle. This banner was an abomination to the Jews because of the image of Caesar. It was an abomination of desolation because wherever it went destruction and desolation followed in its wake. The time would come when the disciples would see it erected in the holy place itself. Then they should flee to the mountains to escape death at the hands of the Romans by whom the city would then be destroyed.

5. The Tribulation of the Jews (24:19-28). Josephus says that when the Roman armies led by Titus destroyed Jerusalem more than a million Jews were slain. He says that in the streets of the city blood was so deep that it reached to the horses' bridles. Howsoever much he may have exaggerated the facts, we know that the destruction of life was appalling. The city was destroyed, the temple was razed, and the Jews which escaped death were scattered to "the four winds of the earth." Every since that terrible event they have suffered indescribable persecution as they have wandered among the nations of the earth. Their tribulation continues even now as witness, for example, their recent persecutions in Germany and elsewhere. "The time of Jacob's trouble" will continue until "the times of the Gentiles be fulfilled." (Luke 21:24).

6. The Sign of Christ's Second Coming (24:29-31). The disciples asked Jesus (24:3) "What shall be the sign of thy coming?" Jesus replied (24:29-30) "Immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: then shall the sign of the Son of man appear in heaven." The darkening of the sun, the failure of the moon to shine, the falling stars, and the shaking of the powers of heaven are not signs of the second coming of Christ. It is after these things that "the sign of the Son of Man shall appear in heaven." What is the sign of the Son of Man in heaven? Dr. Carroll thought it is the great white throne (Rev. 20:11) upon which Christ shall sit in judgment (Matt. 25:31) while the angels who come with Him go forth to "gather His elect from the four winds, from one end of heaven to the other."

7. Further Instructions, Parables, and Exhortations (24:32-25:46). Had Jesus closed His discourse at Matthew 24:31, the two questions (24:3) would have been fully answered. However He went on at length (24:32-25:46) and spoke further of His Second Coming. In the parable of the fig tree (24:32-33) He assures

us that when the cosmic disturbances spoken of in verses 29 to 31 begin to occur His second coming is near at hand. The Jew as a distinct race (24:34) shall persist unto the end of the age. "This race (he genea aute) shall not pass away till all these things be accomplished." The unchangeableness of God's word (24:35) is security for that. Of the day and hour of His coming (24:36) none but the Father knows. It will be as sudden and unexpected as the flood in the days of Noah (24:37-41); and the separation of the good from the evil will be final and complete. Hence the supreme importance (24:42-51) of watching while He may seem to tarry. Preparation to meet Him must be made while we wait (25:1-14). Each one must make preparation for himself. There will be no time to prepare after He comes. Meanwhile we have the Master's work to do (25:14-30) and when he comes to make an accounting, he will reward each one according to faithfulness in the work. Finally (25:31-46) when He comes this age will end. The day of grace will end; the day of judgment will begin. The Judge of all the earth will do right. In the last analysis men will be judged on the basis of their attitude toward Him.

Many questions impossible to answer have been raised about the Second Coming of Christ. Many good people become so absorbed with these questions that they seem to become morbid and to lose their ability to see the truth of the gospel whole. In the two chapters which we study today, Jesus tells us all we need to know about His Second Coming. (1) He is coming again. (2) He is coming to judgment. (3) His Coming will be personal, corporal, visible, but unexpected. (4) It is vain folly to try to fix the date of His Coming. (5) While He tarries it behooves us to watch, to be prepared, and to be diligent about His business.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

By Don Norman

Of the ninety-one men receiving degrees from the Southern Baptist Theological Seminary at the closing exercises of the institution Tuesday night, May 1, two were Mississippians. They are Fenelon Dobyns Hewitt, Jr., McComb, and Elwyn Nathanael Wilkinson, Columbia. Both are planning to do graduate work at the Seminary next year. Mr. Hewitt will be assistant in the Department of Religious Education, and Mr. Wilkinson will be an assistant in the Department of New Testament Greek. Mr. Hewitt, as will be noted below, delivered one of the commencement addresses. Another Mississippian, James W.

Middleton, Woodland, received a Full Course Certificate. Twenty-three states and three foreign countries were represented in this year's graduating class.

The commencement program began Sunday night, April 29, with the baccalaureate sermon preached by Dr. A. Paul Bagby, Williamsburg, Ky., at the Crescent Hall Baptist Church. The subject of Dr. Bagby's address was "What the Cross Meant for Christ," a theme which he pictured in five scenes from the Master's life: His baptism, His temptation in the wilderness, His transfiguration, His agony in Gethsemane, and His final moments on the cross.

The Missionary Address was delivered Monday morning in Norton Hall by Dr. A. B. Langston, returned missionary from Brazil. Speaking on "Missions in its Personal Relations," Dr. Langston told vividly of its relation to the believer in the homeland, to the believer on the foreign fields, to the missionary himself, and to Christ.

Tuesday morning, Dr. Roland Q. Leavell, pastor of the First Baptist Church, Gainesville, Ga., the president of the Seminary Alumni Association, delivered the Alumni Address. Speaking on the subject, "The Clarion Call for Christian Character," Dr. Leavell declared that Christianity today has the opportunity to supply what one world needs, while science and big business are admitting that they alone cannot do this. He told of the constant call for character, the current collapse of character, and the claims of Christ to construct character. He pointed to "The Crystal Christ" as the one true and absolute character the world has ever known.

Dr. Sampey Speaks

Speaking Tuesday night in the final address of the Commencement program, President John A. Sampey gave "A Message from the Mother to Her Sons on Her Seventy-fifth Birthday." Dr. Sampey introduced five great Seminary figures of the past as speakers for the "mother," upon this occasion—the institution's four founders and Dr. E. Y. Mullins. The message of Dr. William Williams he characterized, in brief, as "Have Faith in God"; Dr. Basil Manly, "Try to be like Jesus"; Dr. James P. Boyce, "Be Brethren; be loyal to the word of God"; Dr. John A. Broadus, "Preach Jesus, Savior of men"; and Dr. E. Y. Mullins, "Interpret Christ to your generation."

The student addresses this year were especially good. They were delivered, as is the custom, by two men chosen from the graduating Th.M. class. F. D. Hewitt, Jr., Mississippi, spoke on "The Educational

(Continued on page 15)

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
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THE PANAMA COUNTRY

A Resume of
Her History
Her Peculiarities
Her Missionary Outlook.

By J. V. Tinnin, Pastor
Balboa Heights Baptist Church
Canal Zone

Part II

The history of the Panama Canal began with the discovery of America by Christopher Columbus in his search for a shorter route to the East. On his fourth and last voyage he touched Central America, discovered the beautiful harbor of Porto Bello, which he so named, and skirted the reaches of Lemon Bay, now the Atlantic entrance of the Canal.

Discovery of the Pacific

The first white man to cross the isthmus was Balboa in September, 1513. He set out to verify rumors he had heard about a great sea to the westward and a country bordering it to the south "where gold was as commonly in use as iron was with the Spaniards." He took with him a party of 190 lawless, brutal men, crazed by a greed for gold. His cruelty to the Indians can hardly be told. He hunted them down with bloodhounds and subjected them to every form of torture which a fiendish brain could devise to make them tell where their treasure cities were hidden. When they told him truthfully that there were no such cities, they were put upon the rack or had their hands and ears cut off.

One who has never seen a tropical jungle can not imagine the terrible hardships of that journey. It was at the height of the rainy season when the lowlands, as now, was a veritable swamp of black slimy mud, covered with a dense growth of the tortuous, water-loving mangrove where alligators and other reptiles abounded. The mountains were impenetrable fastnesses of bamboo and interlaced huge vines in many places defying entrance even to the wild beasts common to the country. In the insufferable heat the band struggled on, fighting snakes, wild animals, and was bitten by the ever-present swarms of mosquitoes. It took them a month to cross the 40-mile stretch of land dividing the two oceans. On the twenty-fifth day they reached a mountain from which Balboa saw the grandeur of the mighty ocean rolling before him which no white man had ever seen before. There he erected a crude cross and then pressed onward, but it took four more days of heart-breaking labor to bring them to the sea. Balboa waded out in the waters in full costume and took possession of the sea and all land bordering it in the name of the King of Spain. He called the ocean the Great Sea. It was later named the Pacific Ocean by Magellan.

After five months' absence he returned to the Atlantic coast, rounded up hundreds of the poor terrified natives by means of bloodhounds and forced them to knock down his ships and carry them across the isthmus, piece by

piece, and put them together on the Pacific coast. One writer says that over two thousand Indians who were forced to do this work died before it was completed. Balboa's career came to an end four years after his discovery when he was beheaded by the governor of Darien for alleged treason.

Building of the Panama Railroad

The Panama Railroad was begun in 1849, in the height of the California gold rush by several American capitalists, headed by William Henry Aspinwall. At the outset they encountered the difficulty of finding a suitable location for the line traversing the quicksands and swamps between Colon and Gatun. It is reported that in the Black Swamp, the engineers failed to find bottom at 180 feet. The building of the road caused more hardships, engineering difficulties, cost more lives and money than the construction of any equal number of miles ever undertaken. The company operated a daily funeral train, carrying the dead to pits where they were dumped and covered with earth. The labor difficulty was a serious problem. The natives could not be counted on to any great extent, so the company imported 1,000 Chinese coolies, but so many of them died of yellow fever, malarial fever and other tropical diseases and committed suicide that the railroad company finally loaded the pitiful remnant upon a ship and sent them to Jamaica where they all died shortly after their arrival. One station along the road was called Matachin, which means "Dead Chinaman."

Next an army of Irish laborers were imported. In the heart of this dank, howling wilderness the sturdy sons of Erin fell before the ravages of the tropics as quickly as the Chinese. The air was laden with pestilential vapors, and was swarming with sandflies and mosquitoes. These last proved so annoying that unless the faces of the laborers were protected by gauze veils, no work could be done, even at midday. Exposure to the incessant rains, working waist-deep in slimy water, and in an atmosphere saturated with malarious poison, such sad inroads were made among them that the remaining few were shipped to New York where nearly all died from the effects of the fevers they had contracted. It is commonly said that more laborers died during the building of the road than there were cross-ties in the entire line. Negroes from Jamaica and Barbadoes, somewhat immune to tropical diseases, did most of the work.

In the face of most every conceivable disappointment, the hearty American pioneers pushed the road rapidly onward through the swamps, over plains and mountains, and on Jan. 26, 1855, on the stroke of midnight, in the darkness and downpour of a tropical rain, the last rail was laid, and on the following day a locomotive, the first in the history of America, passed from ocean to ocean.

During the construction passengers were carried as far as the road extended at the exorbitant fare of 50 cents a mile. The high tariff, the officials claimed, was to make the

price prohibitive, since passenger service hindered the construction work. The journey across the isthmus, over the Cruces Trail, required from five to ten days and entailed fearful hardships. Travelers were glad to ride as far as the road extended, thereby shortening their hazardous trip. For years after its completion the rate continued to be \$25 for a one-way passage. Travelers who could not afford to pay the fare were charged \$5 for the privilege of walking across on the right of way.

The railroad was a financial success from the start. Its initial cost was \$8,000,000, but by the time of its completion the gross earnings of the road amounted to \$8,146,605. Within ten years it was, and is still considered the best paying property in the world. The Panama Railroad is now owned and operated by the U. S. government, as a part of the Canal organization. The present fare is five cents a mile for first class passage, and three cents for second class. Three trains are operated daily each way, making the run across the isthmus in one hour and forty minutes. The coaches, probably the cleanest to be found anywhere, are built of native mahogany. The rail gauge is five feet instead of four feet eight-and-a-half inches, which is standard. There is no highway across the isthmus, which in a measure, accounts for the continuous financial success of the enterprise.

Mr. R. B. Walker, one of the most affable and influential government officials on the isthmus, is the president of the road. He was born in Natchitoches Parish, Louisiana, and educated at Nacogdoches, Tex. He came to the Isthmus in 1906 and was first employed as a telegraph operator. His sister, Mrs. M. E. Ethridge of Leesville, La., was a member of my congregation there.

We are indebted to Mr. Walker for much of the material contained in these articles.

The Panama Canal

The Panama Canal, that stupendous triumph of engineering science that has sliced the new world at its hourglass waist, where the Continental Divide, extending from Alaska to Magellan, dips to its lowest point, has created what Columbus sought in vain, a shorter route to the East.

The construction of the canal was first attempted by the French in 1879, under the direction of Ferdinand De Lesseps, who had just completed the building of the Suez Canal. De Lesseps was so anxious to start construction that adequate preparations were not made for the hordes of workers that were to come. The question of sanitation, disease and the eradication of the mosquito seemed not to have occurred to him, and it was these very difficulties to which the greater part of the French failure has been laid. It was the solving of these very difficulties which enabled the Americans to win success after the French had made such a tragic failure.

Their hospitals were as up to date and as well equipped as any of the day, but their staff of nurses and doctors had been given their ap-

(Continued on page 14)

Do You Have Headaches?

Take CAPUDINE

Ease the Pain Promptly

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Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.
10c, 30c, and 60c at drug stores.

Board's New Books

For distribution through the Baptist Book Store serving your state, the Baptist Sunday School Board announces three new books.

Christ's Memorial \$1.25

M. E. Dodd

This volume is Dr. Dodd at his best. In the treatment of a cherished theme, the great preacher gracefully combines fine intelligence, genuine spirituality, and practical helpfulness. Here are some meditations on the meaning, the significance, the observance of the Lord's Supper. They cannot be read sympathetically without a clearer conception and a deeper appreciation of Christ's Memorial. All who would observe worthily this very precious ordinance will profit by the reading of these meditations.

Biblical Backgrounds \$3.75

J. McKee Adams

This title accurately describes Dr. J. McKee Adams' scholarly researches in Biblical lands. The book is authoritative in every sense, and is illustrated with scores of pictures taken by the author, and further illuminated by maps drawn especially for this volume. This study will displace all other works in its field, and will prove indispensable to the serious Bible student.

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The thrilling story of the rise and development of the W.M.U. Training School, Louisville, told most charmingly by Mrs. Mullins' gifted pen.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I told you last week of my visit to Magee, indeed, wrote you from there. It is a pleasant little town, and not so little, either, being much larger than Clinton. I enjoyed going to church and Sunday school, and nearly every afternoon we went somewhere, and often we had refreshments! Did you ever notice how much that adds to a meeting, even though the something to eat is very simple? The last Saturday afternoon I was in Magee a party of us, four ladies, drove out to Sanatorium, three miles, and took with us a quantity of beautiful roses for the sick ones. One of these, a fine young woman from Magee, was so much improved that she helped us to arrange the flowers, and went with us to a few of the dozen, perhaps, rooms that we visited. They are very appreciative of any attention, and found the bright Paul's Scarlet roses great bringers of cheer. Not but that most of our friends here are cheerful, and thankful for improvement. On Sunday afternoon we were joined by Julia Frances' grandpa, much to her delight, and on Monday morning, he and I turned our faces toward home and Clinton happy in the visit, and that we had so many people and things to be thankful for. Next week I shall be telling you of another journey we are planning, the trip to the Southern Baptist Convention, held next week at Fort Worth, Texas.

You will notice that we have several letters this week, and some good gifts. Fannie Mae, who started our Jeannie L. Clubs, and is a great booster for the Children's Circle, has sent her dues for J. L. Club No. 1, and Mrs. Austin of Club No. 9, has sent dues for two months. These two members are hard to beat. Mrs. "Friend" of Clarksdale is also with us, sending dues for Club No. 4; she never forgets this kindness, but cannot be induced by strong hints to write us a letter, even a short one! I wonder what would induce her! A little friend, Alice Regina, who wrote to us about February, came again with a gift for herself and another for her little sister, Allene. We hope she will write again soon.

I am giving you today the last of Mrs. Mayo's puzzles. I hope she will send us some more and that some of you will answer this one. It is not hard.

Much love from

Mrs. Lipsey

Bible Story No. 19: May 16th
Jesus and Zaccheus: Luke 19:1-10
Jesus has now reached the last "station" on the road to Jerusalem for the pilgrims to the feasts from Galilee, the beautiful city of Jericho. A great crowd had gathered to meet or see the great Doctor. Among them was a little man named Zaccheus, who was chief of the tax-gatherers, and was evidently very much disliked by the Jews. They hated a Jew who undertook this business, because he worked for the Romans, who had conquered the Jews, and also because he seems to have been dishonest in the way he did it. He was rich. In the crowd he could not see Jesus because he was short, so he climbed up into a sycamore, with wide-spreading branches, perhaps in a garden. On came the Lord, the crowd closing up behind Him, and following as He went. As He came under the tree, His wondrous eyes were raised, and He said, "Come down quickly, Zaccheus, for I must stay at your house today." The important person in this great company of people has chosen Zaccheus, calling him by name, to be His host today! Zaccheus came climbing down as fast as he could,

his heart beating a tune of joy. But joy was not the feeling of the multitude who followed, when they saw Jesus received at the home of the despised tax-gatherer. They said, "He has gone to be the guest of a sinner." But a change has taken place in Zaccheus: he stands up and makes a statement, "I give half I have, Lord, to the poor, and if I have cheated any one of anything, I will restore to him four times as much." If you will read Leviticus 6:2-5, and Numbers 5:6, 7, you will see that Zaccheus is doing much more than the law required. This showed true repentance, and faith in the Lord Jesus, and Jesus accepted it as such. "Today is salvation come to this house," He says, and Zaccheus has become in spirit a son of Abraham, as he already was in his Jewish race.

Mrs. Mayo's Puzzle

Another Book of the Bible.

1. What did Aaron take to get gold for the golden calf?
2. What kind of greatness is spoken of in the 15th chapter of this book, and 7th verse?
3. What did they measure the manna with?
4. Give three-letter name of tribe beginning with D.
5. Whose son did God call to superintend the work on the Tabernacle?
6. What was to be done to the man or beast that touched the Holy Mountain?

Bellefontaine, Miss.

May 2, 1934

Dear Mrs. Lipsey:

I am sending my dime for this month and April, I am sending Alene's also.

Your friend,

Alice Regina Sugg.

So pleased to hear from you and Allene, Alice. Next time, do tell us something about you and little sister, won't you? Do you want your money to go to the Orphans, or shall I divide it between them and brother Cormier? If I don't hear from you, I will divide it. Thank you so much, both of you.

Clarksdale, Miss.

May 8, 1934

Orphanage \$2.00.

B. B. I. \$1.00.

J. L. Club No. 4,

"Friend."

J. L. Club No. 4 is welcome today, as always. We thank you. And I'm hoping that perhaps I may see you next week at the Southern Baptist Convention. Can't you come?

—o—

Taylor, Miss.,

May 3, 1934.

Dearest Mrs. Lipsey:

Am sending \$2.00 (two dollars), dues for Jeannie Lipsey Club No. 9—(May and June both). Sure was glad to see our missionary student's picture in the Baptist Record. I think you are doing a great work. Wishing great success may come to you this year.

Sincerely yours,

Mrs. M. G. Austin.

Thank you so much for your dues and letters, Mrs. Austin, and for your kind wishes. With regard to the Lantana I don't know what is the matter with it, but it will come up unless the roots are dead. I have one that is 2 1-2 feet high, I suppose. Hope yours will soon be coming out.

—o—

Olive, Branch, Miss.,

May 1, 1934.

Dear Mrs. Lipsey:

I know your yard is pretty. I like flowers too, and every year I have my own little garden in one corner of our backyard with petun-

ias, cornflowers, zinnias, and last year I had a pretty red dahlia Auntie gave me.

I am sending you \$2.00 for Jeannie Lipsey Club No. 1 and hope we will have more J. L. Clubs when school is out.

With love,

Fannie Mae Henley.

How would you like for us to send you around as General Organizer of Jeannie Lipsey Clubs, Fannie Mae? I have an idea you would do well at it. Thank you so much for the dues.

—o—

A FAITHFUL MINISTER

By Louis J. Bristow, Supt.

A letter from a lawyer in another state told us of an aged Baptist minister who need hospitalization and who was too poor to pay the cost of service, and asked us to admit the old man free of charge. Two days later, a letter from the pastor of the old preacher told us a pitiful story of the sick man's need, and begged us to admit him free of charge.

Now, the Southern Baptist Hospital, like all denominational enterprises, has been having a hard time financially. The debt contracted when the Hospital was built has to be paid, and we have met all bonds as they have matured. Our free and charitable work has to be limited to our ability, for we do not believe it is right to run into debt, even to care for old preachers, or other sick folk. Our limit has been reached, and unless there are good folk who love the Lord and His workers who will help bear this old man's hospital expense,—well, we are admitting him; and are hoping Southern Baptists will see to it that we are not embarrassed in the case.

And this old preacher is only one of many who have been cared for in the Southern Baptist Hospital in New Orleans free of charge during the past year—there have been 1,645 of them, to be exact.

New Orleans, La.

—o—

MINISTERIAL STUDENTS

AVAILABLE

The following Ministerial Students of Clarke Memorial College volunteer their services for evangelistic work during vacation months in churches that do not have pastors.

They are willing to go and hold services for a free-will offering that the churches are willing to make. Any church desiring their services, please communicate with the students at an early date.

Preachers:

- Louie, Bullock, Silver Creek, Mississippi, Route 2.
- O'Neil Estes, Mooreville, Miss.
- W. E. Greene, Newton, Miss., in care of C.M.C.
- J. E. Gooch, Newton, Miss., in care of C.M.C.
- V. W. Malley, Newton, Miss., in care of C.M.C.
- W. L. Sewell, Newton, Miss., in care of C.M.C.
- G. W. Smith, Laurel, Miss., R 2.
- D. B. Smith, Foley, Ala.
- L. G. Sansing, Union, Miss.
- H. H. Ward, Newton, Miss., in care C.M.C.
- H. T. Wascom, Franklin, La.
- M. T. Wilson, New Augusta, Mississippi, Route 1.

W. H. Wood, Newton, Miss., in care of C.M.C.

Preachers and Singers:

P. N. Harlan, Vaiden, Miss., R 4.

Gordon Sansing, Union, Miss.

Singers:

Percy Cooper, Morton, Miss.

—o—

MISSION WORK AT B. B. I.

We have been seriously handicapped this year because of the lack of equipment. We have dire need of four of the organs which we carry on the services, and a new bus. All these together would cost less than a thousand dollars. We feel that with new equipment our work would be greatly helped.

Practical Activities Department report for session 1933-1934:

Leader's Reports—106.

Individual Reports—2,616.

Assignments Met—3,983.

Sermons and Addresses Delivered—4,736.

Number Dealt With Personally—4,140.

Professing Conversion—911.

Number Attending Services—15,984.

Gospels, Tracts and New Testaments Given—6,683.

The above work was done in 31 mission stations, counting jails, street corners, missions, hospitals and homes.

Malcolm B. Rust, Associate Practical Activities Dept.,

GOOD HOPE

The Good Hope Senior B. Y. P. U. is progressing nicely but we hope to make it better by the end of the quarter. The following officers were installed at the beginning of this quarter for a term of six months:

Andy Myers, President.

C. O. Crane, Vice-President.

Annie Mae Kitchens, Recording Secretary.

Loma Waltman, Corresponding Secretary.

Onida Crane, Treasurer.

Grace Crane, Bible Reader's Leader.

Verdie Opal Myers, Ina Maud Hollingsworth and Chlae Hollingsworth, Group Captains.

Emma Waltman, Chorister.

Vera Dennis, Pianist.

Loma Waltman,

Cor. Sect. Good Hope Senior B. Y. P. U.

HARGRAVE Military Academy

"Making Men—Not Money"

A preparatory school for boys. Accredited. Ideal location. High academic standards maintained by experienced masters. wholesome Christian influence. "The Best at a Reasonable Cost." Separate Junior School. For information address

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"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course—Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Miss.

This week, even today the program for the District B.Y.P.U. Convention is being mailed to you. In the envelope there is a poster, a program and sheet explaining the contests. Please inquire among your members and see if some one of them did not receive this envelope, in case it does not show up Sunday in your B.Y.P.U. Next week we will run a copy of the program in this space. Below we give the information regarding the different contests to be had during the convention.

SENIOR SPEAKING CONTEST

To the Senior B.Y.P.U.'s:
We are adding the Senior Speaking Contest to our program for the District B.Y.P.U. Convention this year and list below the plans, etc. We urge every Senior B. Y. P. U. in the State to enter a speaker, either young man or young woman. We are expecting these talks to serve as a great asset to the cause of temperance, for the hundreds of young people who attend these conventions will be influenced. The cash award therefore, is a minor incentive. Let every one who enters the contest know that he is rendering a great service to his God and to his country. Read carefully the following rules:

1. Every Senior B. Y. P. U. may enter one contestant between the ages of seventeen and twenty-five, 17-25, inclusive.
2. No speaker will be allowed more than five minutes.
3. The General subject will be "Alcohol Education."
4. Your subject may be of your own choosing, covering any phase of Alcohol Education, and you may secure material and help from any source you like. We list here nine subjects as suggestive upon which you can secure special helps by writing to Mrs. W. Q. Sharp, 1110 Poplar Blvd., Jackson, Miss. For 20c Mrs. Sharp will send you a book that covers in detail, the subject, or for five cents, for postage, she will send you leaflets on any one of these nine listed subjects. Be sure to give your subject when making request for helpful material.
- a. Alcohol the Enemy of the best in man.
- b. Beverage alcohol and its effect upon the nervous system.
- c. How alcohol injures the human organism.
- d. Alcohol the narcotic forming drug.
- e. Total abstinence a good character trait.
- f. Beer or brains—Which?
- g. No A. B. C. for me! (Alcohol, Beer, C-ocktail.)
- h. Total abstinence a business asset.
- i. Drinking; an asset or liability?
5. Judges will be appointed in each district who will judge the contestants on three points:

- a. Subject matter.
 - b. Arrangement of material.
 - c. Effectiveness in delivery.
 6. A cash prize of \$2.50 will be awarded the winner in each district. The judges' decision will be final.
- WE URGE AGAIN THAT YOUR UNION ENTER A CONTESTANT.**

INTERMEDIATE SWORD DRILL CONTEST

Each Intermediate B. Y. P. U. will be entitled to enter one boy and one girl this year. Three types of drills will be used, the Book Drill, the Scripture Search Drill, and the Unfinished Quotation Drill. For the Unfinished Quotation Drill the Memory Verses found in the Intermediate Quarterlies from July 1, 1933 to July 1, 1934 will be used. Fifteen minutes will be given to the drill and the winner will be awarded a gold B. Y. P. U. Intermediate emblem pin. Let every Intermediate B. Y. P. U. be represented.

JUNIOR MEMORY WORK CONTEST

Each Junior B. Y. P. U. is entitled to enter one boy and one girl in the Memory Work Contest. The memory work as given in the Junior B. Y. P. U. Quarterlies from July 1, 1933 to July 1, 1934 will be used. Fifteen minutes will be given to this and if at the close of the fifteen minutes more than one contestant is standing the winner will be decided by a five minute sword drill, the Scripture Search Drill will be used. A gold B. Y. P. U. Junior emblem pin will be awarded the winner.

No former winners in either the Junior or Intermediate contests are eligible to enter the contest this year.

We will offer only one banner in each district this year, this will be a mileage banner and will be awarded the church that has the largest number of miles to its credit. Every member of the church counts in this contest.

AN ERROR

A week or two ago we published the fact that Miss Lottie Draper had been appointed county representative of Panola in the Home and Foreign Fields Campaign. This was a mistake. Miss Draper was only to be responsible for the campaign in her own church, Batesville.

MOTHERS' DAY IN HATTIESBURG FIRST CHURCH

B. Y. P. U. 6

Sunday, May 13th, closed a new-to-be-forgotten week in the First Church of Hattiesburg, being our Semi-Centennial Celebration Week. Many blessings were ours during the entire period, the serv-

ices on Sunday being attended by record-breaking congregations.

For weeks the entire church had planned and worked and prayed for the goal of 1,000 in the Sunday school and 175 in the B. Y. P. U. God greatly blessed our efforts to honor Him, giving us 1,301 in the Sunday school and 236 in the B. Y. P. U. Our hearts were thrilled to see the multitude of people turn their faces to the house of the Lord on that Mothers' Day.

Great good was accomplished on that day and we plan to use our success to the glory of God, building ever onward and upward toward His Kingdom.

Mildred Shipp.

NEWS NOTES

The Northeast Mississippi Baptist Pastors' Conference met with Lowrey Memorial Baptist Church, Blue Mountain, Miss., May the 8th. We studied the book of Colossians. There were more than 30 preachers present, and the fellowship was fine, and the discussions of a high order. One encouraging feature was the fact that there were eight young preachers present. The next meeting goes to Amory.

There was a meeting of unusual interest held out at Peoples (Tipah County) recently by a young brother, Cecil Meadows, from Missouri. The extraordinary thing about this meeting was the intense interest manifested by the farmers at such a busy time. The congregations were good all the time and there were twenty-one professions of faith and eleven additions to the church, and renewed zeal created for the building program.

Rev. J. D. Thompson of Booneville reports continued and increasing interest in spiritual things at Booneville. One layman who has known the church there for twenty-five years says that things are in the best condition they have been since he has known the church.

Dr. T. W. Young of Corinth First Church is busy getting ready for the revival meeting which is to begin June the third, the preaching to

be done by Dr. J. B. Phillips of Chattanooga, Tenn.

Rev. Raymond Butler of Tate Street Church, Corinth, is having Bro. Ira Metts for a meeting the later part of June.

West Corinth Church is having quite a revival in their Sunday school, having had 116 present last Sunday, this being the largest number ever present in the history of the church.

The writer is to assist Bro. I. P. Randolph in a meeting at Pleasant Ridge, Union County, the first week in August.

C. S. Wales.

FROM GRENADA FIRST BAPTIST CHURCH

We had a very fine day at our church yesterday ("Mothers' Day") We had above 700 in attendance at the Sunday school hour. After assembling in rooms for reports, etc., we all assembled in the main auditorium, where a very effective program was put on as suggested by Dr. G. S. Dobbins of the Baptist Sunday School Board. This program was concluded by an offering being made by the entire Sunday school to the hospitals, as requested by Supt. J. H. Oliver. We had a fine attendance with many visitors present at both preaching services for the day and a fine spirit of worship in all.

Most cordially,

Jno. H. Hooks, Pastor.

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THE "BENEFITS" OF REPEAL

By Chapin Hall

(This is the second of four articles by Mr. Hall on liquor conditions as they are today, locally and nationally, three months after the repeal of the 18th Amendment. Others will follow.)

Do away with drastic prohibitory laws, we were told as a condition precedent to voiding the Eighteenth Amendment, and young people will no longer be lured by the speakeasy and the implied wickedness of carrying a few shots "on the hip." Under strict regulation our boys and girls will be protected.

A beautiful theory which is failing utterly to prove itself in practice. Because bootlegging could not be, or at least was not, controlled under the amendment a new generation grew into juniors and young man and womanhood firm in the conviction that to be a he-man or a sophisticated woman it was necessary to drink. Knowing nothing of the social amenities of alcohol, if any such there be, and being ignorant of the difference between rotgut and a purely distilled product they drank whatever came to hand; drank it surreptitiously and in quantities that fairly bugged the eyes of old school toppers. These kids knew little of the mild and, by comparison, harmless beers and light-wines because, before the war, children did not drink alcohol of any kind or in any quantity. So when booze became legal and easy to get we had on our hands a generation of young drinkers more or less injured to the vile stuff which passed current on the under-cover market.

It soon became evident that it was to be a life-sized job to regulate this group when such regulation consisted in making the supply easier to get, but it did seem reasonable to suppose that, under the New Deal, the group of youngsters now in grammar and high schools could be protected.

Under the California law every drug store, grocery store, haberdashery or other established business whose proprietor cares to make a small investment in a license may sell hard liquor in original packages which can be as small as a single drink. Beer and wine are sold over soda fountains; liquor propaganda is available at every hand and at some schools word-of-mouth information to the effect that "down at Pete's place" there is a "hot new number" available to all and sundry interested. It is perhaps fair to say that the beer problem is less acute and if light beers and wines had never been included in the Eighteenth Amendment that ill-starred adventure might have succeeded.

Around every school—the law says not nearer than 200 feet—stores began selling hard liquor and nothing like the situation which soon developed was ever known in the old days of the saloon, which was not permitted at all within reach of public schools and from which minors were kept rigidly excluded. True, it is illegal under our present laws to sell liquor to a minor, but there are plenty of ways to overcome a modest hurdle like

that, with the result that our school children are being initiated into the narcotic dangers of alcoholic drugs without, up to recently, much opposition.

An investigation conducted by G. M. Hoyt, co-ordinator for the Los Angeles public school system, and other officers disclosed a tragic state of affairs. Officers visited 209 places contiguous to public schools and learned that 30 per cent of the patrons were under 21 years of age. Children; some from 12 to 16 years old, were found in company of older men who acted as purchasing agents, all in various stages of intoxication. They were also taking beginners' lesson in gambling. Love nests supplied with liquor have been reported. Debauchery worse than anything known in the old saloon days was obtaining a foothold. At noon recess children were found visiting convenient stores and purchasing liquor, or if the proprietors were fussy, having older people purchase it for them. In one district a favorite order was a "loaf of bread and pint of gin," or variations.

With the disclosure of some of these complaints the Board of Equalization put a number of investigators at work, but no licenses can be revoked, says the board until evidence is in hand that will hold up in a court of law. For the moment sellers are on their guard. The distance between a booze seller and a school—200 feet—means nothing. It's only a hop, skip and a jump.

These incidents are facts and I submit to any reader, whatever his sentiments may be regarding the merits of the prohibition question itself, that they present a terrific indictment against things as they are. The solemn promise that our children would be protected has not only been broken, but on the other hand it has been made so easy for them to procure liquor that drinking, and even drunkenness, has increased among school children to a degree which surveys have not yet reduced to a percentage basis since prohibition went into the discard and the sale of booze became legal and "controlled."

So much for promise No. 2 of the repealists.

A third inducement to vote for repeal was the promised elimination of the bootlegger. This has been no more successfully accomplished than any of the others.

When liquor became a legal commodity three months ago the knell of the "legger" was presumed to have sounded.

The knell may have sounded. Never having heard a knell I don't know, but it is certain that the bootlegger heard no knell, or if he did, he didn't understand that it made him a corpse. He is still going strong. He retains his calling list and some 1,500 of them in Los Angeles County stand ready at any hour to ease the sufferings of clients.

The only differences is that he operates in the open now instead of under cover. The only thing he is likely to be caught upon is failure to comply with the revenue laws and there are not enough "reve-

nuers" on duty to make this a matter of much concern. He retains his clientele because the stuff he sells is cheaper than the product offered legally and, strange to say, in many cases it is better. Just a reversal of the old order. He is costing the government millions in evaded taxes and remains a distinct problem.

Liquor demand, following repeal, exceeded supply. Prices skyrocketed. Blending was overdone. Quality was uncertain, mostly bad, and presto, the bootlegger took on a new lease of business life. His current activities are not on such a large scale and his profits are smaller, but his risks are also lessened and his chances of being high-jacked and murdered are considerably reduced.

Eventually, as prices for legal booze come down, the "legger" will gradually (perhaps) be forced out of the picture, but at present he is bigger if not better than ever and promise No. 3 is just another "scrap of paper."

(To be continued)

VERA ALLIE WALTON

Vera Allie Walton was born in the town of Neshoba, Miss., Dec. 2, 1911, and on the fourth of March our Heavenly Father called her home at the tender age of 22 years, just as she was entering the bloom of young womanhood.

She was a loving daughter and devoted sister, and we can not always understand God's dealing with His children, as Vera was the only daughter. She was held in the highest esteem and loved by all who knew her. Near the age of ten she accepted Christ as her personal Saviour and united with the Neshoba Baptist Church, serving in the different organizations as superintendent and teacher in the Primary Department of the Sunday school, leader of the Intermediate B. Y. P. U., and at the time of her death was director of the B. Y. P. U. Thus we see that her life was given in service for her community and home, and we would point them to her Saviour who is able to sustain and comfort them in this sad hour of grief.

Therefore, be it resolved that the Neshoba Baptist Church has lost a useful and faithful member. That we extend our deepest sympathy to the bereaved family, and that a copy of these resolutions be sent to the family, one be recorded in the church minutes and one be sent to the Baptist Record for publication.

Mrs. W. W. McBeath

Mrs. W. J. Vance

Nora Vinerette

Professor—"Why don't you answer me?"

Freshman—"I did, Professor. I shook my head."

Professor—"But you don't expect me to hear it rattle way up here, do you?"—Ex.

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(Continued from page 11)

pointments because of political or social reasons, and not because of their fitness for the work. The nurses for the most were devout Sisters of various holy orders who were anxious and willing to devote their lives to taking care of the sick, but who had absolutely no scientific knowledge to help them battle against the vile diseases running rife among the people in their care.

Yellow fever and malaria were thought to be caused by the dank, foul air that steamed upward in the humid atmosphere, so they shut the doors to keep it out. They set the bed posts in cups of water to keep the ants away, thus providing admirable breeding places for mosquitoes. At night the nurses would tightly close the doors and windows against the supposedly dangerous night air, and having offered up prayers for their patients, went away and left them shut in with their fever-laden mosquitoes. In the morning, when the doors were opened, there were always more dead to be carried out, and soon the number of deaths began to reach unheard of proportions.

Graft and mismanagement started almost as soon as the company was formed and history has seldom recorded a more wanton extravagance than characterized every move they made. One contractor who had friends in the snow-plow manufacturing business in France, bought 10,000 snow-plows and had them sent to the isthmus. Another bought 15,000 torchlights to use in the triumphal procession which would mark the completion of the canal. When the Americans took stock of the supplies bought from France, they found a whole ton of pen points that had never been used, but had become rusty and worthless through age. It is estimated that of the \$300,000,000 raised by the French people, one-third was spent on the canal, a third was wasted and a third was stolen.

The expedition went into bankruptcy twice and after fearful loss of life and an expenditure of \$300,000,000, the project was abandoned. The crash ruined thousands of honest, hard-working people of France. A legal investigation of the canal loans tarnished many hitherto-honored names of the republic, among them Ferdinand De Lesseps, and his son, Charles, and Contractor Eiffel, the builder of the great tower in Paris.

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LYDIA E. PINKHAM'S
VEGETABLE COMPOUND

AFTER REPEAL

(The Religious Herald of Virginia is edited by one of the most painstaking and carefully speaking men among us. Dr. R. H. Pitt is never rash or extravagant in his writing. He always writes with great reserve and yet with force and clearness. The following from him sets before our people the plain facts which any state will face if the liquor laws are repealed.—Editor.)

After Repeal

Of course it is too early yet to form an intelligent judgment as to the general effect of the repeal of the Eighteenth Amendment and its supporting legislation, both State and Federal. Reports are already coming in, however, which are nothing short of distressing and startling. Recently in Chicago a committee of fifteen, assisted by a group of reporters from two of the most prominent dailies in that city, have been investigating some of the taverns in that city, particularly with reference to their influence on the callow youth, the High School boys and girls. A few extracts from the statements which have been published will help us to form an opinion of what is going on in the cities.

Reporting a visit to one of the saloons, called "taverns" now, the Herald-Examiner says:

"Sprawled on the floor, asleep at the long tables, were a dozen young boys and nearly as many girls. Some obviously fourteen or fifteen years old, the older ones seventeen and eighteen, students of Lakeview High School. . . . A score or more of couples were in tight embrace, others staggered about the dance floor. A beer stein crashed against the wall. Fights broke out. Here was a party made up almost entirely of children."

There are something like eight thousand taverns in Chicago spread through all sections of the town and found in areas that never before knew the immediate proximity of the saloon. The committee investigated over seven hundred of these, and found that four out of five were either evading or opening flouting the law.

The Chicago paper already quoted says: "Hundreds of Chicago unguarded school children are exposed to ruin because of the uncurbed greed of saloon keepers who seek profits from boys' pockets."

Another Chicago daily, dated March 5th, giving an account of the investigating, head-lines it thus:

"YOUNG GIRLS, BOYS, DISPORT AT ALL HOURS IN TAVERNS . . . BOYS AND GIRLS FOUND IN TAVERNS AT ALL HOURS OF THE NIGHT."

Then follows a detailed account of what the committee found in one of these taverns:

"Three couples, among the twenty-five or thirty other men and women at the bar, attracted our attention. One of the girls is young, not over nineteen. The others are perhaps a year or two older. The boy friends all appear to be in their twenties. . . . As we go up to the bar a girl suddenly collapses, falls off her stool on the floor. There

are shrieks of laughter. Another young girl, apparently not more than eighteen, staggers to the washroom. This is Saturday night."

Story after story of similar wretched conditions is found in the same account. At one of these legalized taverns, the committee was greeted by a dark-haired young woman who inquired: "'How about a drink?' She ordered a whiskey sour." A little later another girl in evening dress drops in and informs the committee: "This is a real bright spot. The Alderman's nephew runs it and the police are fixed." A day later the daily paper reports ten taverns found in one block in Rogers Park, one of the residential sections. The gentleman who is directing the investigation says: "Women old and young, good and bad, fill taverns. all mingle together indiscriminately in this amazing sequel to the old-time saloon, the tavern."

Visiting four other "taverns" the committee found intoxicated men and women in every one of them. For example at one: "Three youths and three young girls are seated at the bar. As we enter one of the girls at the bar slips sideways and falls flat on the floor, striking her head against the baseboard of the wall. They carried and half dragged the girl to a nearby table where she falls forward, dead to the world."

At another they found three men intoxicated "and twenty women in the back room; four other women and ten men are at the bar, two of the women very drunk, as are four of the men."

Instance after instance is given where the girls were helplessly intoxicated. At a tavern known as Wrightwood they found a "basement bar." At this place there were "fifteen drunks, seven men and eight women."

On March 7, a Chicago daily thus describes in its heading to a revealing article the illicit bars:

"Darkened Booths Lure Pupils to Southside Drinking Dens. Children In Topsy Embrace. Illicit Bars Cater to Unprotected Students."

At yet another, eight couples of youngsters were drinking, some of them plainly intoxicated. The report says of still another of the taverns that they found girls between fifteen and seventeen years old trying to talk with their tipsy voices. A dozen youngsters had been leaning tipsily over the bar. A tall blonde lad of sixteen had "gone out" completely in an adjacent booth.

In a bulletin giving at length this horrible story, the editor says:

"This record of drink-befuddled children presents a picture that should arouse every thoughtful American citizen. And this account of what the liquor traffic has accomplished in Chicago since repeal could be duplicated already in many other cities. The liquor traffic interest will never be content until it has debauched every small town and countryside. It has no god but money. It has no conscience but greed. Quick profits and easy money, whatever the cost, is the slogan of those who demoralize the flower of future America, who are out to blight the bloom of youth ere it

has scarce begun to bud."

Just what is going to happen in our own State as we turn loose, with the benediction and protection of the State guaranteed to them, hundreds of places where intoxicating beers and wines may be freely sold. It is true, of course, that the Virginia law forbids the sale of these intoxicants to those who are under eighteen years, but we well know beforehand that this section of the law will be utterly flouted. It has been repeatedly said that the purpose of this new law is to discourage the drinking of intoxicants. Surely no one whose opinion is worth anything doubts for a moment that those who are applying for licenses to sell beer and wine of unlimited alcoholic content are actuated mainly by the hope of making money out of it, or believes for a moment that they will observe the law with respect to the limitation as to age. It will not be possible even if we had the most active and energetic police supervision to prevent such sales and in authorizing these hundreds of places to sell these intoxicants the Commonwealth of Virginia becomes responsible in large degree for this insidious, dangerous and destructive policy.

We may never have in our smaller congested communities quite such debauchery of our youth as is disclosed in these recent publications in Chicago, but that something of the same kind, though it may be on a smaller scale, will soon manifest itself among us, there can be little if any doubt.

We have good, strong, dependable men on the Board of Control and there is reason to hope that they will act with deliberation and care in selecting their subordinates. But the liquor traffic is sinister and corrupting, incurably so. It trades on human weakness. It hesitates at nothing which will promote the sale of its wares. Long before the Eighteenth Amendment was adopted, the liquor traffic and an organized propaganda for teaching the youth of the land to drink. Neither prohibition nor its repeal has changed the spots on this leopard. Its insatiable greed threatens every home in the Commonwealth. It capitalizes for its own profit human weakness and those who usually conduct its business and press its appeal are themselves debauched in conscience and rotten in morals, willing and anxious to sacrifice to their inhuman and cruel lust for gain the very children that are in our schools, that romp and play on our lawns and in our parks.

In any just accounting that may be made, in the future toward which we are rushing, for this diabolism not a few of those whom we reckon as respectable and honored citizens will be brought to the bar of justice. They must answer for the encouragement which they have furnished, however unwittingly, to the

effort to give a wholly dangerous and destructive business the imprimatur of the Commonwealth.

—BR—

(Continued from page 10)

Ideal in the Ministry." The subject used by Alva L. Smith, Louisiana, was "Doctrine and Deed in the Modern Demand."

The Trimble Prize, given annually to the student making the highest average in the Department of Missions, while at the same time doing some definite practical work along this line, was awarded to M. J. Hoover, Virginia. Presentation of the award was made by Dr. W. Owen Carver.

The Norton Hall assembly room was unable to accommodate the large numbers attending the exercises Tuesday night. Some were turned away. Many had to stand throughout the program. When the funds are provided to erect the chapel building, in the original plans of the Seminary, this embarrassment and inconvenience will be remedied.

From start to finish the commencement exercises for the Seminary's seventy-fifth session were marked by a high spiritual note, coupled with an optimistic forward look, alike on the part of the institution and her men.

—BR—

READY TO SERVE

—O—

As pastors and churches are planning for their revival meetings during the summer I desire to commend to those needing leadership for their music Mr. L. V. Martin of Mississippi Woman's College.

Mr. Martin had his training in music at the Baptist Bible Institute and Southwestern Baptist Theological Seminary before coming to us for completion of his literary work. He became known to many pastors and churches by service rendered in revival meetings when a member of the Mississippi Quartet in Baptist Bible Institute. More recently his outstanding contribution has been the direction of our Mississippi Woman's College Octet.

Mr. Martin has an excellent baritone voice, is a good soloist, and capable director of congregational singing. Better still, he has a genuine case of religion, and will in my opinion render constructive assistance to any pastors or evangelists.

Sincerely and fraternally yours,
W. E. Holcomb, President.

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(Continued from page 9)
that they will adopt this pamphlet as scriptural, and will teach it to their congregations. Some of these have been so persistent as to cause great strife among the brethren. Before I discuss this pamphlet further, allow me to make the following comments:

1. If the Bible was inspired (and it was), it is complete and sufficient within itself.

2. For 1,500 years to 1,800 years after creation and down to the flood, God, after announcing certain fundamental principles, and for a reason, left man to himself to work out his own salvation, and, instead of that, man worked out his own damnation, and God destroyed him with the flood.

3. After the flood, God gathered some of the remnant of man and hedged him about with certain provisions to lead him aright. This period continued down to the year A. D. 70, and during this time, God established a temporal, material kingdom upon earth called Israel. But this material kingdom of Israel was not the real Israel, but contained only the types and shadows of the real spiritual Israel, and was intended only to lead down to the spiritual Israel.

4. Now, who is Israel? Let the Bible answer. So far as the record shows, Jehovah was the first to use this word Israel; and Jehovah, being the author of the word, had a right to define the word; which He did in Genesis 32:28, "Thy name shall be called no more Jacob, but Israel: for thou has striven with God and with men, and has prevailed." Then I understand that an Israelite is one who has striven with God and with men, and has prevailed, and I think the New Testament confirms this understanding.

Romans 9:6, 7, 8: "For they are not all Israel that are of Israel: neither because they are Abraham's seed are they all children; but, 'In Isaac shall thy seed be called.' That is, it is not the children of the flesh that are the children of God; but the children of the promise are reckoned for a seed."

Romans 2:28-9: "For he is not a Jew which is one outwardly—but he is a Jew which is one inwardly."

Philippians 3:3: "For we are the circumcision, who worship by the spirit of God."

5. Some people have striven to trace this temporal, material Israel down to our present day; but God finished His work with that kingdom in the year A. D. 70, after He had established His spiritual kingdom on earth, led by His church, and there can never be anything gained by trying to seek out the remnant of this old material, temporal kingdom.

6. "God is not a respecter of persons"; but some people seem to think that He chose a certain people because of some local condition, color of the hair, complexion of the skin, physiognomy of the face, etc., and that they may gain something by being able to trace temporal Israel down to our present time. This is a fallacy.

7. Most of the prophecies of the Old Testament and some of the New Testament related to this tem-

poral, material Israel, and were finished being fulfilled in the year A. D. 70.

8. The prophecies of Revelation were written after temporal, material Israel perished, and are spiritual and relate to spiritual Israel, and I doubt that any man has ever explained these prophecies.

9. Some writers and some speakers endeavor to attract attention and sell their ideas by being sensational. I think that the above named pamphlet is of this class.

From the time of the apostles, at intervals, down to our present time, there have arisen teachers, and others, who have tried to show from the Scriptures that the Second Coming of Christ was at hand in their day.

These people often muddle their teaching and befuddle the minds of their hearers by mixing the prophecies concerning the physical descendants of Abraham, called Israel, and found in the Old Testament with prophecies concerning spiritual Israel found in the book of Revelation, and written after physical Israel had been destroyed in fulfillment of many prophecies found in the Old Testament.

Some of these old Testament prophecies that were fulfilled long ago are found in the second and seventh chapters of Daniel, the 28th and 29th chapters of Ezekiel, the 30th chapter of Jeremiah, the 19th and 21st chapters of Isaiah, and others.

I have very seldom, if ever, heard these speakers mention the dates of the prophecies that they attempt to explain.

If every person who tries to understand the meaning of these prophecies will, at the same time, learn the dates when the prophecies were made, and then try to find out from the Bible and other history if these prophecies have not already been fulfilled, it will clear their understanding wonderfully.

Some of these dates are:

1. About 975 B. C., when the northern ten tribes, called Israel, withdrew from Judea, afterwards called Jewry.

2. About 725 B. C., when these northern ten tribes were captured and lost to history.

3. About 586 B. C., when Judea (the Jews) was captured and held in a foreign land for about seventy years, and then returned and occupied their land till the coming of Christ.

4. The final scattering of the Jews and the destruction of Jerusalem and the Temple in A. D. 70. Thus, the conclusion of Jerusalem and of most of the prophecies in the Old Testament.

5. The writing of the book of Revelation concerning spiritual Israel about A. D. 96.

Please hold all these facts in mind when you hear these speakers and compare them with the dates of the prophecies given by speakers, and it will greatly help in understanding the meaning of the prophecies.

The above named pamphlet makes its opening quotation from the Bible referring to something that I think is entirely erroneous. God did many signs and wonders in Egypt with

the Israelites without having to refer to the Great Pyramid through this quotation.

Why select the World War and make Cheops foretell its coming, and omit greater events? For instance, the Dark Ages, the invention of movable type, the Thirty-Years War, the discovery of America, the Renaissance, the Crusades, and other great events? But the mention of these things would not serve to create sensation in our time.

The writer of this pamphlet seeks to show that the Great Pyramid was built about 3,900 years ago, or 600 or 700 years before the Israelites lived in Egypt, and that this pyramid contains prophecies that were caused to be put there by Jehovah, and that these prophecies are just now being found out. He does not show any reason why Jehovah would let His chosen people live in the neighborhood of this pyramid for 430 years and not know anything about these prophecies.

As to the great wilderness of figures that the writer of the pamphlet gives, I think they only show what a great astronomer and mathematician may do by the juggling of figures, and that he could take many another structure in the world and produce a similar display of figures. And I can conceive of no good reason why Jehovah would hide away in a structure like Cheops such important facts as the writer claims these figures to reveal, when Jehovah meant for man to possess and to profit by these facts, but leave them where only a great mathematician could dig them out and figure them out nearly four thousand years after Jehovah had had them put there.

God caused His select people to go into Egypt several hundred years after the Great Pyramid was built and let them live there near

this pyramid for more than four hundred years. Then He led them out of Egypt and allowed them to remain as a nation upon the earth for nearly 1,500 years before He destroyed the nation; yet there is no information anywhere that He ever let them find out what was in that pyramid that some people would have us believe is of no vital importance. Preposterous!

God's will was revealed to man in His written word, and it was not hermetically sealed up against the ken of man for so long a time.

Intelligent people of the world today are reading the record of political movements as published in the best periodicals and are forming their own opinions of these movements. But, when these people lay aside their daily avocations and retire to their church on the Sabbath day, their souls cry out for a message from a preacher who stands with Paul when he wrote, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

Respectfully,

W. R. Hunt, M. D.

Tupelo, Miss.

—BR—

SUNDAY SCHOOL ATTENDANCE MAY 13, 1934

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Jackson, First Church	927
Jackson, Calvary Church	954
Jackson, Grif. Mem. Church	734
Jackson, Davis Mem. Church	365
Jackson, Parkway Church	233
Jackson, Northside Church	87
Meridian, First Church	786
Hattiesburg, First Church	1,301
Clarksdale Baptist Church	379
Columbus, First Church	762
Laurel, First Church	530
Laurel, West Laurel Church	468
Laurel, 2nd Ave. Church	284
Laurel, Wausau Church	63
Ocean Springs Baptist Church	104

Timely Warning!!

TO ALL BAPTISTS...

Certain persons, professionally operating in various states as representatives of SONGS OF FAITH, and soliciting complimentary advertising from business friends of Baptist churches, with which to furnish free song books to the churches, have vanished after collecting funds, and have left the merchants and the churches in despair.

Surely, this plan of using any sacred song book by which to carry commercial advertising into church pews will receive the protest of all thoughtful Christians.

This is to advise that our Board and Stores have not arranged for any such representation, nor adopted such methods in our sales campaigns in connection with SONGS OF FAITH. Baptist churches, approached by unidentified persons proposing these "get-something-for-nothing" methods in connection with any song book should, by all means, report immediately to the Baptist Book Store.

Business friends of our churches should be warned against such activities. Baptist churches should deal direct with the Baptist Book Store (sole state distributor for SONGS OF FAITH) which has been organized and equipped, and is operating, for the benefit of Baptists in the state.

BAPTIST SUNDAY SCHOOL BOARD, Publisher of
SONGS OF FAITH—and represented in your state by

BAPTIST BOOK STORE
500 East Capitol Street Jackson, Mississippi